



The Improvement Era

February 1959

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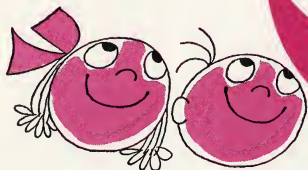
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Exploring the Universe

by Dr. Franklin S. Harris, Jr.

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The Improvement Era Offices, 50 North Main Street, Salt Lake City 11, Utah

Official organ of the Priesthood
Quorums, Mutual Improvement
Associations, Ward Teachers, Music
Committees, Department of Education,
and other agencies of the
Church of Jesus Christ of
Latter-day Saints.

ART AND PHOTO CREDITS:

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Dale Kilbourn, art. 91, 93, 118
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THE COVER:

Continuing our series of
covers featuring the
General Authorities of the
Church is this recent natural
color photo of Elder Mark E.
Petersen of the Council of the
Twelve by Saans, Salt Lake
City. Elder Petersen was
sustained in April 1944.
(See also page 82 ff.)



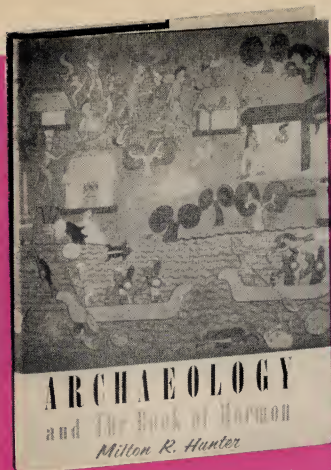
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These Times



Utah and the Ph.D.

(Conclusion)

by Dr. G. Homer Durham
Vice President, University of Utah

The National Science Foundation and the National Research Council of the USA have been studying the production of doctorates since World War II. Such people are a significant national resource, and like the men of ancient Israel, they are "known and numbered" in a national roster of scientific and professional personnel. Recently (in the late summer of 1958), this group published for the national government, a large study entitled *Doctorate Production in United States Universities 1936-1956*. Two facets of American "capacity to produce" in this field were examined: (1) Where Ph.D. degrees are now produced, namely, the great graduate schools; how many they produce, and, in what fields? (2) Where do the people come from, with bachelor's degrees, who go on to earn doctorates? This is even more significant, perhaps. In other words, the second question asks: "Where does the nation's crop of doctorates come from?" The first question asks: "Where, in what institutions, are they finally produced?"

In the twenty-one-year period, American universities conferred 97,409 doctorates. Thirty universities out of some 2,000 total, conferred 72,805—or 75 percent of the total.

Columbia University, with a total of 7,195, ranked first as the nation's single campus conferring the most

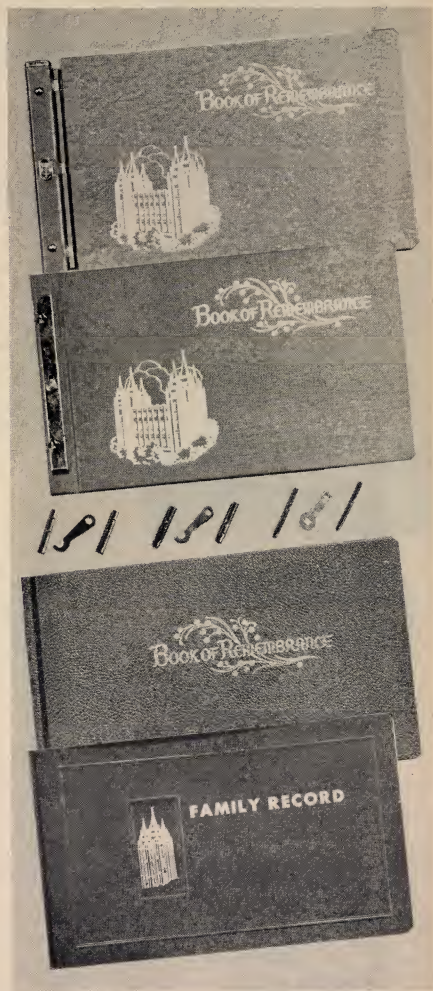
doctorates in the recent period studied. Second, third, and fourth were Wisconsin (4,409), Harvard (4,159), and Chicago (4,089). The fifth campus was the University of California at Berkeley, which turned out 3,618 doctorates. The Los Angeles campus, UCLA, produced 1,069. Together these would total 4,687 for two campuses of the University of California. The University of Utah produced a respectable 310 Ph.D.'s in that period, having conferred its first doctorates in June 1948, therefore having only nine years of conferrals in the twenty-one year period. Utah State University of Agriculture and Applied Science (Logan campus), also beginning in the later 1940s, conferred 17, for a total of 327 for all Utah institutions—no other doctoral graduate schools existing in the state. Utah arrived late in the Ph.D. producing field, after World War II. Ph.D. degrees produced in the western states showed Utah in fifth place:

*Doctorates conferred
within the
Western States
1936-1956*

State		
1. California	9,151	(12 institutions)
2. Colorado	1,255	(6 institutions)
3. Washington	1,194	(2 institutions)
4. Oregon	596	(3 institutions)
5. Utah	327	(2 institutions)
6. Wyoming	86	(1 institution)

(Continued on page 126)

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Letters and Reports

Oakland, California

Greek Latter-day Saints or those of Greek descent: An effort is being made to reach all Greek members within the Church of Jesus Christ of Latter-day Saints who are desirous of forming an organization to promote the work of the Lord in our midst. Will you please get in touch immediately with Elder James C. Nackos, 6209 Hilton Street, Oakland 5, California.

Amended sentence: "There are over nine hundred members in Hong Kong and about twelve hundred persons who attend the Sunday Schools regularly."

Your correction for the above is appreciated.

Sincerely yours,
Lai Wah Quan

Hq. Btry, 35th FA Group
APO 326, New York, N. Y.

Dear Editors:

I am a member of the armed forces and at the present time stationed in Schwabach Gmuend, Germany. As far as I know I am the only member of the Church on this post, so you understand just how much my Improvement Era means to me. It keeps me very close to the Church and gives me the spiritual guidance that I need. I'm very thankful that my home is sending it to me while I am in the service.

I like the new style that you are now using in the make-up of the Era. One thing that I think you could improve on are the footnotes. When reading an article it does not break into your line of thought to just look down to the bottom of the column to see where the quotation is from. The way it is now the reader has to stop reading and turn to the back page to find the footnotes. I would suggest that you leave the footnotes at the bottom of the column.

May the Lord be with you in your work.

Sincerely,
Jerry A. Davis

Rapid City, South Dakota

Dear Editors:

I cannot help but pass on to you the comment on your publication I received in the mail this evening. It is from one of my education teachers at State University. The comment follows:

"Thank you for sending me the Era for January 1958. I have read it through and found so many lovely things in it. Surely one is not going very wrong if one abides by the examples shown there. Did you notice the beautiful English that is used in all of the articles? I especially noticed that because nowadays it seems

SIX YEARS
PERFECT ATTENDANCE



Kaye P.
Fowkes

Kaye Pernellope Fowkes, now a student at Brigham Young University, recently completed six full years of perfect meeting attendance in her home ward, Compton First Ward, Long Beach (California) Stake. She has her Honor Bee, Mia Joy, and Silver Gleaner awards. She was MIA organist for one year and YWMA sports director for another. She is studying physical and occupational therapy.

We received this letter too late to make the necessary changes:

Los Angeles, California

Dear Manuscript Editor:

... I would like to amend some figures in our article "Hong Kong bursts into Blossom," [Era January 1959 p. 38] because the Hong Kong membership has now raised from 300 to 940, and our Church has been established there for three years instead of two.

Original sentence [p. 50]: "There are over five hundred members in Hong Kong and about seven hundred persons, who attend the Sunday Schools regularly."

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A total of 181 animals were purchased at premium prices substantially above the market value to encourage these fine young men and women. These 181 lambs and beefs were purchased for \$37,024.90.

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as if people aren't too particular about that part of news writing."

I hope and pray that the time is near when I shall be able to introduce this lovely retired friend to the gospel which inspires such publications.

Next month will be the second anniversary of my baptism into the Church and I find my greatest satisfaction in bringing an awareness of the gospel to my friends and neighbors. We spent the past two and a half years in western Montana and are again in our old neighborhood.

Sincerely,
Mildred N. Sanders

Hamilton Air Force Base
California

Dear Editors,

The Improvement Era has been a boon to our home, and we await each issue

with the anticipation of some very fine reading. Not only are we quite pleased with just the reading of the news of the Church and the Saints, but we also find in it a ready source of doctrine and principles of the Lord's gospel upon which we can build our lives.

I especially enjoy the "Your Question" and "The Editor's Page," which each contain more in a few short sentences than most books in their entirety.

You are not selling just a magazine, but offering comfort, understanding, and helps which are "our way of life in the gospel" and the words by which we must learn to live.

May the Lord bless you in your great work.

Sincerely your brother,
/s/ Lt. Richard L. Craft



Left to right: Elder Delbert L. Stapley, Elder LeGrand Richards, both of the Council of the Twelve; Dr. Arthur A. Schuck, Chief Scout Executive; General Superintendent Joseph T. Bentley, and First Assistant General Superintendent G. Carlos Smith.

Elder Richards Honored

At the annual meeting of scouts of Region XII (Utah, Nevada, Arizona, California, and Hawaii), Boy Scouts of America, held in November 1958 in Pasadena, California, the Silver Antelope award was given to Elder LeGrand Richards of the Council of the Twelve. This award is presented to outstanding leaders of youth on a regional basis. About sixteen members of the Church have received them. The citation to Elder Richards was read by Elder Delbert L. Stapley, also of the Council of the Twelve. He said in part:

"... As a leader of youth and youth activities and programs he is prominent. In his own Church his three different assignments as ward bishop made him responsible for the entire youth program of the three wards. Scouting was included. As stake president and mission president he

had the same responsibility but it was multiplied many times, geographically and numerically. As Presiding Bishop of his Church, for 14 years, he was President of the Aaronic Priesthood program, which is the most highly spiritual program for 'Mormon' boys, ages 12 through 20. Literally thousands of boys were inspired through his efforts. . . ."

After the award was made, Dr. A. A. Schuck, Chief Scout Executive, in addressing the more than five hundred present, expressed his satisfaction in seeing the award made to such an outstanding and distinguished churchman as Elder Richards.

Elder Richards has served for more than twenty years as a member of the executive board of the Salt Lake Council, and is one of the council's representatives on the national council.



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Sitters With Service

by Ruth Kent

A pleasant little income may be made from baby sitting. And the sitter who is alert and interested enough to make herself familiar with the proper care of children and has some system for keeping them happy is the one who gets the best jobs.

In the first place it is a good idea for her to become familiar with the care and routine of babies as well as older children. There is much information printed on this matter.

When children are past the small baby stage, they need to be entertained. Even though they have many toys of their own, they often become bored with them when a strange person is present. Mother says, "Johnnie will play for hours with his little trucks." But when Mother leaves, Johnnie either thinks he can get away with something or he is lonely for his mother, and loses interest in his trucks. He may ignore all his own toys, seeming to have the feeling that the sitter is there for his special entertainment.

The smart baby sitter takes along toys with which to entertain the child. She makes a kit of her own from a small box, such as a shoe box, or better still a paper shopping bag with magazine cutouts pasted on the outside. This kit will immediately arouse a child's interest and take the edge off the sorrow of being left behind by his mother.

For the child up to two years, the kit might contain such toys as chains made from empty spoons, a rattle made of a baby food can with pebbles inside of it and securely closed at the top with adhesive tape, or an empty powder can with a few pebbles in it. There is something about a powder can that seems to fascinate a child, perhaps because he has seen his mother using just such a can at his bath time.

The kit can contain many other

toys a sitter can make herself. A string fastened to an old kitchen strainer makes a fascinating pull toy. Cover the strainer with muslin and draw a face on it with crayons, and you have a pull doll or animal, depending on what face you draw.

Sleighbells tied to a spool chain entrance the small baby; he will love to ring them. A picture book, especially if made of muslin on which are pasted cutouts from magazines, will entertain the child when he tires of active toys. It will be a pleasant change from his own books.

All of these toys are simple, but they are so different that they will fascinate the child for the length of time that the baby sitter is there.

For the older child up to seven the kit can contain some drinking straws cut into $\frac{3}{4}$ inch strips. Colored ones are more inviting. Provide a shoelace and let the child string the straws on it like beads.

A colored picture pasted on cardboard, then cut into a jigsaw puzzle, is also fun for the slightly older child. Be careful to make the pieces large enough and not too intricate for the child to put together. A child soon tires of something that is too difficult for him.

It is easy to make a sewing card by tracing a picture onto cardboard and punching holes along the lines of the picture at half-inch intervals. Provide two colored shoelaces for the children to lace into the holes.

Take advantage of the cutouts on cereal boxes. Take them along with a pair of blunt scissors and let the child help cut them out. Then put them together and let him play with them.

Stitch together a few pieces of heavy paper. A ten by twelve inch size is about right, but the size does not matter too much. Take paste and *blunt* scissors. Let the child cut out pictures from an old magazine, then paste them on the pages of the stitched booklet in the kit. This will make an interesting scrapbook for the child. Also take in your kit some crayons and let the child color in old magazines. Somehow your crayons will be so much more attractive to him than his own. And take (Continued on page 127)

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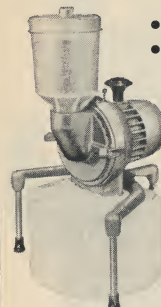
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The Church Moves On

November 1958

30 West Sharon Stake formed from portions of Sharon (Utah) Stake, with Elder Clyde M. Lunsford, formerly second counselor in the Sharon Stake presidency, sustained as president. His counselors are Elders Hans Verlin Andersen and Karl William Johnson. Membership of the stake is approximately 3200, comprising the Lake View, Orem Fourteenth, Orem Fifteenth, Provo Seventeenth, Provo Eighteenth, and Provo Twenty-first wards. President Philo T. Edwards was retained as president of Sharon Stake, as was his first counselor, Elder G. Milton Jameson. New second counselor is Elder Cecil H. Wagstaff. With a membership of approximately 2900, the stake has Orem Eleventh, Orem Twelfth, Orem Thirteenth, Orem Sixteenth, Orem Nineteenth, and Provo Twentieth wards. The changes were made under the direction of Elder LeGrand Richards of the Council of the Twelve and Elder Alma Sonne, Assistant to the Council of the Twelve.

Weber Heights Stake was formed from portions of South Ogden Stake with Elder Keith W. Wilcox sustained as president and Elders Lorenzo E. Peterson and John Reeves as his counselors. Wards are Ogden Thirty-fourth, Ogden Thirty-seventh, Ogden Fiftieth, Ogden Fifty-fifth, Uintah, and South Weber. Elder Glen L. Massey was sustained as president of the South Ogden Stake, with Elders John Van Drimmelen and Kefford M. Peck as counselors. Wards are Ogden Fourteenth, Ogden Twenty-eighth, Ogden Thirty-eighth, Ogden Thirty-ninth, and Ogden Fifty-eighth. President William J. Critchlow, Jr., recently called as an assistant to the Council of the Twelve, and his counselors, Elders Ferrel E. Carter and Richard J. Kingston were released as the presidency of the South Ogden Stake. The changes were effected by Elder Marion C. Romney of the Council of the Twelve and by Elder Critchlow. There are now 272 stakes in the Church.

December 1958

6 The appointment of Elder Marvin J. Ashton as Second Assistant General Superintendent of the Young Men's Mutual Improvement Association was announced by the First Presidency. Elder Ashton, who has been a member of the Association's general board for several years, succeeds Elder Alvin R. Dyer who was recently sustained as an Assistant to the Council of the Twelve. The appointment of Miss Joe Ann Smith as assistant secretary of the Primary Association was announced.

The reappointment of Elder Newell B. Weight to membership on the general board of the Deseret Sunday School Union was announced. About two years ago he was released from this organization to further his studies. He is a member of the faculty of Brigham Young University.

7 Parleys Stake, the 273rd now functioning, the 22nd to be organized in 1958, was organized from portions of Salt Lake City's Highland and Monument Park West stakes, with Elder Walter J. Eldredge, Jr., sustained as stake president and Elders Robert R. Sonntag and John Farr Larson sustained as counselors. Wards are Parleys First, Second, Third, and Fourth, from Highland Stake, and Monument Park Eighth (now changed to Parleys Fifth) from the Monument Park West Stake. Parleys Stake has a total membership of approximately 3,900; Highland Stake approximately 4,700. The organization was effected by Elders Spencer W. Kimball and Delbert L. Stapley of the Council of the Twelve.

Elder Horace B. Richards, who has served as second counselor to President Franklin J. Murdock of Highland Stake, sustained to succeed him. President Richards' counselors are Elders Wesley N. Peterson and Donovan H. Van Dam. Elder Alma G. Burton was released as first counselor in the stake presidency.

Elder Rex A. Skidmore sustained as second counselor in the Monument Park West Stake presidency, succeeding Elder John Farr Larson, now of the Parleys Stake presidency. President Frank C. Berg presides in Monument Park West Stake. His first counselor is Elder Ernest A. Nelson.

17 President David O. McKay dedicated the buildings at the Church College of Hawaii.

21 Two television programs featured LDS choirs on nation-wide networks. The Salt Lake Tabernacle Choir was featured in an afternoon program on the Columbia Broadcasting System and the Mormon Choir of Southern California was on an evening program released through the National Broadcasting Company.

27 The appointment of Elder Anthony I. Bentley, a member of the faculty of Brigham Young University, to the general board of the Deseret Sunday School Union was announced.

28 "Star of Bethlehem" was the title of the Christmas message delivered on the "Church of the Air" program of the Columbia Broadcasting System by Elder Sterling W. Sill, Assistant to the Council of the Twelve.

January 1959

6 Plans for the Church to establish a junior college in Salt Lake County were announced by President David O. McKay. He said architectural planning for the new school would begin immediately, and it is hoped that the college may begin operation in 1961. It is planned to start with a large number of buildings and present plans call for construction of a "full campus." Negotiations for a suitable site are currently under way. A survey has indicated that the estimated number of LDS junior-college-level students in Salt Lake County is 4,500 at the present time; by 1975 it is expected to reach 10,900; and by the year 2,000 it may reach 18,900.

7 The First Presidency announced the appointment of Elder Victor C. Hancock of Ogden, Utah, as president of the Central American Mission, succeeding President Edgar L. Wagner. President Hancock, who is head of the modern language department at Weber College, completed a mission in the Spanish-American Mission in 1920. He has been active in missionary endeavors among the foreign language groups in the Weber County area. Mrs. Hancock will accompany him to the mission field.

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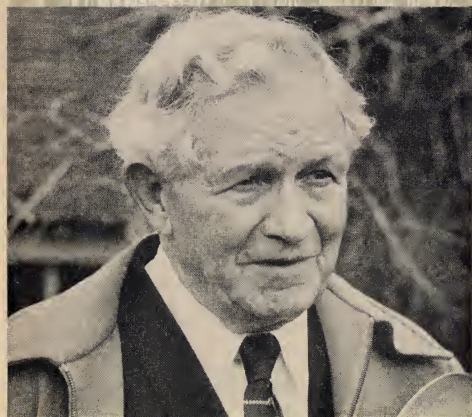
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Courtship and

In courtship and marriage we can modify and control to a very great extent our environment. How important it is, then, that the companion of each be chosen wisely and prayerfully. The choosing of a companion determines our future happiness or unhappiness. It is a part of wisdom, therefore, to associate only with those from whose company you select a life's partner with whom you will be congenial. If in such companionship you recognize negative characteristics in the person who attracts you, try to let your judgment rule your heart. Don't fool yourselves by thinking that by marriage a person will overcome evil habits or negative traits of character. Let these be proved before marriage.

What are the positive characteristics for which we should seek? Among the dominant characteristics a true lover should possess are: honesty, loyalty, chastity, and reverence. Never marry anyone who would deceive you, who would tell you a lie. The real guiding principle, however, is the divinest attribute of the soul—love.

Young men and women have just entered into that state of life when they are driven by heaven-bestowed passions—I say God-given passions. There are young persons, who, recognizing this fact, say: "Having them, why cannot we gratify them?" And they receive justification sometimes from modern psychologists. But do not be misled. I repeat, you are at that period of life in which your physical nature manifests itself, but you must also remember that God has given you, in that same period of life, powers of reasoning; he has given you judgment, and these for a divine purpose. Let reason and judgment be your guide—your balance.

Marriage

by President David O. McKay

Did you ever stand by the side of a power engine—throbbing, throbbing, throwing out its power and disseminating heat? On those stationary engines, you will find balances. If it were not for them, the whole building might be blown up. But as the heat intensifies, those balances are thrown farther out and out, so that the whole thing is under control. So you have your reason, your judgment as balances to your passion. Try not to lose these balances, or there may be an explosion that will wreck your life.

To look upon marriage as a mere contract that may be entered into at pleasure in response to a romantic whim, or for selfish purposes, and severed at the first difficulty or misunderstanding that may arise, is an evil meriting severe condemnation, especially in cases wherein children are made to suffer because of separation.

The seeds of a happy married life are sown in youth. Happiness does not begin at the altar; it begins during the period of youth and courtship. Self-mastery during youth and the compliance with the single-standard of morality is first, the source of virile manhood; second, the crown of beautiful womanhood; third, the foundation of a happy home; and fourth, the contributing factor to the strength and perpetuity of the race!

I sincerely believe that too many couples come to the marriage altar looking upon the ceremony as the end of courtship.

Let all the members of the Church look upon that ceremony as the beginning of an eternal courtship. Let us not forget that during the burdens of home life tender words of appreciation and courteous acts are even more appreciated than during those sweet days and months of courtship.

It is after the ceremony, and during the trials that daily arise in the home that a word of *thank you, pardon me, if you please*, contributes to the perpetuation of that love which brought you to the altar.

Keep in mind three great ideals that contribute to happiness after the marriage ceremony.

First, *loyalty*. You have no right, young man, to yield to the attention of any young woman other than that sweet wife, and you, husband, have no right even to attract the attention of another man's wife. Her duty is with her husband, building a home. Loyalty to the great covenant made at that altar!

Second, *self-control*. Little things annoy, and you speak quickly, sharply, loudly, and wound the other's heart. I know of no virtue that helps to contribute to the happiness and peace of a home more than the great quality of self-control in speech. Refrain from saying the sharp word that comes to your mind at once if you are wounded or if you see something in the other that offends you. In a few minutes you will be glad that you did not say the harsh word, that you did not commit the impulsive act, and the result is love and peace in the home.

The third ideal is that little simple virtue of *courtesy*—parents courteous to their children, and children courteous to father and mother, and there is an element of refinement in the home. *Loyalty, self-control, courtesy*.

Fifteen years, thirty years, fifty years, and throughout eternity—be just as courteous to each other as you were when you courted. It makes a happy home. I know of no other place where happiness abides more surely than in the home. It is possible to make home a bit of heaven. Indeed, I picture heaven as a continuation of the ideal home.

President Joseph Fielding Smith

answers **YOUR QUESTION** concerning **THE STATUS**

Question:

"As an employee in a training school I have stood beside one of the cribs and wondered, with pity and compassion in my heart, what stand or explanation the Authorities of the Church have in regard to these retarded children.

"I have been told that President Brigham Young said they were valiant and loyal followers of God before they came here; that they did not have to make any progress while on this earth. All they had to do was come here and take a mortal body, and when they left here they would go straight to the celestial kingdom.

"Will you please tell me what is right?"

Answer:

I do not have before me any statement made by President Brigham Young dealing with this problem. It is very likely that President Brigham Young did

make some statement dealing with this subject, but whether so or not, we have the word of the Lord that aids us in our conclusion.

We have good reason to believe that all spirits while in the pre-existence were perfect in form, having all their faculties and mental powers unimpaired. It is difficult to believe that in that existence spirits were deficient, for that was a perfect world notwithstanding each spirit had his or her free agency. The reason for these deformities in body and mind are therefore physical. In other words they are confined to the mortal existence, and they are due to physical injury or impairment which comes because of accident or sickness before birth. We have a case in point in the healing of the man who was born blind. The disciples came to the Savior and asked the question whether this man was suffering this blindness as a punishment because of some personal sin before he was born or was it due to the sin of his parents.

OF RETARDED CHILDREN

The answer of the Savior was that neither the parents nor this man had sinned to bring upon him the prenatal blindness. It, like all other cases of deficient powers, was due to a physical condition over which child or parents had no control.

The Lord has made it known by revelation that children born with retarded minds shall receive blessings just like little children who die in infancy. They are free from sin, because their minds are not capable of a correct understanding of right and wrong. Mormon, when writing to his son Moroni on the subject of baptism places deficient children in the same category with little children who are under the age of accountability, they do not require baptism, for the atonement of Jesus Christ takes care of them equally with little children who die before the age of accountability, as follows:

"For behold that all little children are alive in Christ, and also all they that are without the law.

For the power of redemption cometh on all them that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing." (Mormon 8:22.)

Again the Lord has stated:

"And again, I say unto you, that whoso having knowledge, have I not commanded to repent?

"And he that hath no understanding, it remaineth in me to do according as it is written. . . ." (D & C 29:49-50.)

Therefore the Church of Jesus Christ of Latter-day Saints considers all deficient children with retarded capacity to understand, just the same as little children under the age of accountability. They are redeemed without baptism and will go to the celestial kingdom of God, there, we believe, to have their faculties or other deficiencies restored according to the Father's mercy and justice.



Editors' note: Schooled in the tradition that a newspaperman should keep himself out of the news, the subject of these paragraphs sincerely requested that we pass him by in the series of sketches that we have presented from time to time on the General Authorities of the Church. But we could not consent to pass over such a subject.

MARK E. PETERSEN, of the Council of the Twelve is a sincerely modest man, humble of heart, but of great courage and competence and a capacity for work which drives him, as he in turn drives himself -- ceaselessly it seems.

It is something of a sight to see him at his typewriter, striking the keys which he has learned to think through. His

typewriter touch is all his own, a self-learned newspaperman's kind of typing, quick and definite, with each letter leaving deep impressions on the page, with a kind of deadline urgency.

Often in informal meetings, where the discussion has been conclusive—or inconclusive—Brother Petersen will turn his typewriter to him and say, "Let's put it down on paper—" and begin to pound with the same kind of energy with which he talks or with which he travels, or with which he does all else

he does. And one becomes impressed with his physical and mental endurance as he pours the vigor and earnestness of his soul into the mechanical process through which his free flowing thoughts come out on paper. This is part of his training as a newspaperman, which has stood to his favor so successfully.

Brother Petersen's spoken expression is such that we need not give any estimate of it for the untold tens of thousands who have heard him—as he finds a theme and develops it with repeated emphasis, piling phrase upon phrase and evidence upon evidence, with an order of outline that seems to evolve extemporaneously, and yet sounds as if it had been written out, and which always comes to an unforgettable impact of conclusion. His is a distinctive, rugged, sincere, effective kind of eloquence that never stops short of its mark, and that doesn't waste words.

His travels are constant and wide-ranging: crossing the country, reorganizing stakes, attending meetings of the large Oregon City paper mill of which he is vice-president; moving on a varied succession of assignments, speaking, encouraging, counseling widely over the world.

For example, in 1955, not long after Brother Petersen and Sister Petersen had returned from an intensive tour through the South American missions, (leaving November 15, 1954 and covering some eight or ten countries) Brother Petersen was soon thereafter assigned by the First Presidency to go to Europe to visit the countries and places where the Tabernacle Choir was to make its tour and to check halls, personnel, contracts, accommodations, and innumerable other details that had to be confirmed before so large a

by Richard L. Evans
of the Council of the Twelve



Elder Petersen as a missionary, Halifax, Nova Scotia, 1920.

group could launch out on so momentous an undertaking—all of which he did in some seven or eight countries in a few days' time.

In one week of somewhat recent remembrance, he was twice in California, once in Idaho, and once in Washington, D.C., and still present it seemed at most of his regular meetings, and except for a

little of the tired look, we hardly knew he had been away.

He is an earnest advocate, a choice friend, a fair judge, a tireless worker, a sincere and gracious host, a compassionate comforter of the sorrowing, a champion of those who have earnestly repented of mistakes, a persistent pursuer of the facts, and contender for justice and for action as to the insincere sinner who persists in error, and doesn't repent.

What he does he does with impressive rapidity and rare good judgment, and it is characteristic of him to make decisions with swift insight. He has the courage to plead against prevailing opinion, and the good sense to accept considered and final decisions.

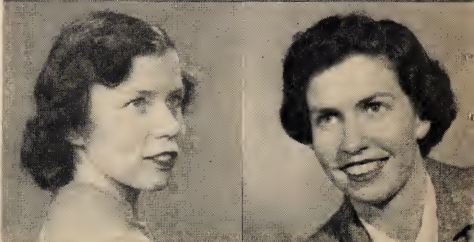
All this has been typical of his life—hard work, fast work, intensive work, intelligent work, always under the pressure of the newspaperman's daily deadline.

Publicity and the passing fashions and honors and material acquisitions seem to be of little moment in his list of values—and it is so with his wife, Emma Marr, as he fondly calls her. She is as frank and courageous and forthright as he is—she with her Scottish ancestry that has given her a kind of honest individualism that yields only to forthright facts but is ever considerate of people.

Together, Mark and Emma are gracious, retiring, modest, thoughtful of others, but courageous and outspoken when courage and forthright speech are called for.

It was a blessed day in the lives of succeeding generations of Petersens, and of many others also, when missionaries of the Church of Jesus Christ of Latter-day Saints found Elder Mark E. Petersen's parents in Denmark—and found them responsive to the gospel of Jesus Christ and the witness of its restoration. Different missionaries, at different times, found his father's people in one place, and his mother in another.

Christian Petersen, Mark's father, came to Utah with his parents. Christine Anderson, Mark's mother, came to Utah as a girl of sixteen, alone—and Christian and Christine providentially met, and were married in the Salt Lake Temple, later to become the parents



Brother and Sister Petersen enjoying a game of table tennis.

Below, Peggy Petersen Stephens (left) and Marian, daughters of Brother and Sister Petersen.

of five children, two daughters and three sons, Mark being the youngest son, with Christian Petersen, Jr. and Claude B. Petersen, (now Secretary to the Council of the Twelve), his brothers; and Mrs. Frank H. (Mona) Smith (Mark's twin) and Mrs. Cortland P. (Phoebe) Starr his two sisters.

Christian Petersen was a builder when Mark was born. That was November 7, 1900—and the family home was then just across the street from what has since become Welfare Square in Salt Lake City.

Mark grew up with hard work and gives as his first employed position: newspaper carrier. He also assisted his father in building and still likes to work with his hands with wood and other materials that go into the making of substantial things—and still does so when brief and irregular respites permit him to work around his home, to relieve the tensions of travel, of teaching, of decisions and the problems of

people, which are infinite and exhausting. He loves his home, and greatly enjoys an hour of ping-pong for relaxation in the knotty pine recreation room which he built. He loves to build things around home-storage cupboards—improvements of any kind.

Mark might have become an engineer. His father so intended, and his attendance at Salt Lake City schools was followed by the beginnings of an engineering course at the University of Utah, which seemed a logical choice for his father's building business—but circumstances indicated otherwise.

There came a mission call to Canada where he served from January 13, 1920 to July 7, 1922, under the presidency of the late Judge Nephi Jensen, mission president, and worked in Nova Scotia. He and his companions were the first missionaries to labor in Nova Scotia in about twenty years.

Like most missionaries, Brother Petersen needed work when he returned from the Canadian Mission. The record indicates that he worked as a bookkeeper, and also as a checker of freight cars at Lynndyl, Utah, and then found work at the *Deseret News* in Salt Lake City in 1924, where he has served successively as news reporter, copy reader, news editor, managing editor, general manager, and president. He was made general manager August 1, 1941 and president on December 2, 1952.

In these years at the *News*, the cub reporter who became president learned the power of mak-

ing decisions under pressure, and of weighing and appraising personal interests and public policy, and of accurate writing. Because there is nothing more perishable than news, the newspaperman cannot put off what he has to do today, and in addition to a "do-it-yourself" philosophy, Mark also learned "the do it now" necessity, which has been an invaluable asset and has helped to make his personal and professional accomplishment possible.

As Brother Petersen rose through the ranks at the *Deseret News*, he retained the respect of his associates, of men, both older and younger. Always modest, always waving aside praise and embarrassed by what he considered undue honors, in all these responsibilities and pressures he has kept personally close to the newspaper employees, mindful of their problems, active in their interests—and especially pleased always to have them call him by his first name.

It was under the guidance of the late Elder Albert E. Bowen, that the *Deseret News* became associated with the Chandler family of the Los Angeles *Times* in acquiring a highly valued interest in a paper mill in Oregon, as insurance against threatened paper shortages at that time, and which has proved to be an eminently successful operation, and in which enterprise Brother Petersen succeeded Elder Albert E. Bowen as vice president. He is also vice president of the Newspaper Agency Corporation of Salt Lake City.



Above: Elder Petersen (left) with Elder Albert E. Bowen of the Council of the Twelve, in 1948, when Brother Petersen was general manager of the *Deseret News* and Brother Bowen was president of the *Deseret News Publishing Company*.

Left: The family of Christian Petersen, taken about eleven years ago: (Seated) Sister Christine Anderson Petersen and Elder Petersen. (Back row) Christian, Jr.; Phoebe P. Starr; Claude B.; Mona P. Smith, and Mark E. Petersen.

Brother Petersen has kept a balance of interest and has also been actively associated with civic organizations, having served as a director of the Salt Lake Chamber of Commerce, and of the Utah Manufacturers Association, of the Salt Lake Visiting Nurses' Association; vice president of the Kiwanis Club of Salt Lake City (of which he is an honorary member); president of the Bonneville Knife & Fork Club, and many other civic enterprises and interests. His friends outside the Church have evidenced great affection for and confidence in him, and by these and other groups he has been much in demand as a speaker for meetings and conventions here and in many places across the country.

Mark Petersen's Church career goes back to the early years of his youth and led him to some early and significant assignments.

It was from the First Ward of Liberty Stake that he was called to the Canadian Mission in January 1920. Having returned from his mission, and while still a very young man, Mark was called to serve on the Liberty Stake high council under President Bryant S. Hinckley in April 1931—which was followed by a call to serve as second counselor to President J. Percy Goddard in the Liberty Stake presidency in 1936.

After he moved to Highland Stake, he was called to serve on that high council, 1941-43. When the Sugar House Stake was organized in 1943, he became first counselor to President Thomas B. Wheeler where he served until he was called to fill a vacancy in the Council of the Twelve Apostles, in April 1944.

Concurrent with some of these other Church assignments, he was chosen a member of the board of directors of the Genealogical Society of Utah when he was thirty-three years old and traveled much throughout the Church as a member of the society's

convention staff. He has served as vice president of this organization since 1950, in its far-reaching expansion of microfilming and other world-wide activities.

He has served as a member of the general board of the Deseret Sunday School Union, and has also done effective work with members of the Aaronic Priesthood, in ward and stake work, and in other ways, some of them very personal ways—for there are boys who have risen to distinction and high service in Church and community who testify of Brother Petersen's unusual influence for good in their lives.

His newspaper career proved to be providential in many ways, one of which was that, as a reporter on the Church run, he had an unusual opportunity to become acquainted with the General Authorities, including President Grant and his associates and successors in the First Presidency.

At one time he presented a series of radio addresses for the Church, and has since from time to time been a speaker on the CBS "Church of the Air." In addition to almost innumerable editorials in the *Church Section* of the *Deseret News* and elsewhere, he is the author of a book for young people entitled *For Time or Eternity*. Many of the editorials printed in the Church section are contained in the book titled *Your Faith and You*. Pamphlets and tracts he has written include, "Add to Your Faith Virtue," "Chastity," "Which Church Is Right?", "The Word of Wisdom," "Why Mormons Build Temples."

During World War II he edited, wrote, or selected the contents of the LDS Servicemen's edition of the *Church News*, which began in May 15, 1944 and continued until July 1948.

He is a member of the Melchizedek Priesthood committee, of the Church missionary committee, of the publicity and public in-

(Continued on page 117)

NIGHT IN THE MOUNTAINS

by Eva Willes Wangsgaard

The hills took on the purple tones of night
 Against a red-gold sky the sunset left.
 The canyon stream had woven all its light
 As fiery warp across the silver weft.
 Small leaves stirred softly, shuddered in the chill
 Which crept down from the peaks; a coyote's howl
 Disturbed the sleepy birds; then all grew still;
 And color drained away on that long vowel.
 But water clung to light, a silver line,
 Then blacked in shadow till a star came through,
 Climbed to the pinnacle of one tall pine,
 And hung its tiny lamp there on the blue.
 It shimmered over canyons high and steep,
 Low-sheltered shadows, sighing pines, and sleep.

Aunt Jody

Nurse of the San Juan Frontier

Part Two

by Albert R. Lyman

Who was this Josephine Catherine Chatterley Wood, Aunt Jody, taking heroic part in one of the most remote and obscure little towns in the great wild west;

this Spartan woman, meek and humble and unlearned in the ways and wisdom of the world? Where did she come from, and how did she happen to be here on the troubled borderline between the restless Navajos and the outlaw Piutes, this wilderness alive with fugitives from justice from all the surrounding states and territories? That she was descended from noble ancestry, may be safely taken for granted.

Her mother, Catherine Clark Corlett, was born October 20, 1812, at Lazare on the Isle of Man. She was the fourth child in a family of eight, and when she had grown to womanhood in this place, she married James Corlett and moved to Manchester, England. Five children were born to the Corletts, one of them dying in infancy. James Corlett was successful in his business as a printer and acquired quite a fortune. His business made him acquainted with Joseph Chatterley, a wheelright, merchant, and carpenter, of whom he bought his printer's blocks. The Corletts and Chatterleys became close friends, and when, in 1844, Latter-day Saint missionaries brought them the message of the restored gospel, Catherine Corlett and her children joined the Church, so also did the family of Chatterleys. James Corlett was favorable to the call, and apparently would have joined, but he became suddenly ill and died unexpectedly.

Catherine Corlett's parents, being bitterly opposed to the Latter-day Saints, tried their best to persuade their daughter to give up Mormonism, and to stay in England, from which she was contemplating a move with other converts to Utah. She loved her parents

The baby was a girl, and with respect to her dead father's wishes, she was given the name Josephine. She was also given her mother's name, Catherine . . .

and hated the thought of distressing them and of becoming estranged from them, but she knew deep in her soul that the ancient gospel had been restored, and she could

not give it up for the sake of any earthly relationship. Later on, when she wrote to some of her relatives for names and dates of the family, preparatory to doing work for them in the temple, she was told that her name had been stricken from the family record. Yet not for this, nor for any of the hardships which her obedience to the gospel entailed upon her, did she ever falter in her decision or regret the step she had taken.

When the Chatterleys decided to leave Manchester and move to Utah, they persuaded the Corletts to follow them, and Josephine Chatterley helped Mrs. Corlett dispose of her property. The Chatterleys left England in 1849, arriving in Salt Lake City the following year and were called at once by President Brigham Young to settle in the Dixie Country and help develop the iron mines of Iron County. Joseph Chatterley began in 1852 to build a gristmill in Cedar City.

Catherine Corlett and her children overtook the Chatterleys in St. Louis, Missouri, in 1850, where Mr. Chatterley had been making wagons for people expecting to cross the plains. He is said to have made fourteen wagons there at that time. The Corletts were not ready to come on with the Chatterleys at that time, to the West, but had to wait six months to get their property and affairs in shape for the journey. Unlike many of the people who were gathering to Zion, Mrs. Corlett came with wealth, but very much unlike wealthy people in general, she was concerned for those less (Continued on page 122)

Free-wheeling at fifteen

by W. Cleon Skousen
Chief of Police, Salt Lake City

(Behavior patterns and problems of age 15)

When the normal boy reaches fifteen, he has a tendency to go spinning out of control for an interlude of dizzy, frenzied free-wheeling. There were symptoms of this thrust much earlier, but the forces of adolescent rebellion now acquire a full head of steam. Junior may ask himself, "What has come over me lately?" His parents may be wondering the same thing.

Looking back over the past five years we find it interesting to see what has been happening to Junior. At 10 he reached his golden hour of happy contentment as a fully developed "boy." At 11 he suddenly came out into the arena of life with a chip on his shoulder and his chin jutting out. At 12 he leveled off into a pleasant interlude of "live and let live." At 13 he turned philosopher and submerged himself in deep, sullen moods of wishful thinking—mostly for independence and total self-sufficiency. At 14 he came out of his shell to enjoy life but found himself stumbling over his own feet and behaving with pathetic inadequacy. Now he is 15. He no longer feels pathetic, and he doesn't particularly care whether or not people think he's inadequate. His whole attitude and bearing seem to send out one single, sizzling message: "Clear the decks, I'm coming through!"

Portrait of a 15-Year-Old

By the time a boy completes his fifteenth year, he will have probably attained 95 percent of his full growth. Junior likes his new physical status. He often mows the lawn or works in the yard stripped

to the waist so the neighbors can see he isn't "a scrawny little kid any more." If he is athletically inclined, he starts eating, drinking, and sleeping in terms of football, basketball, or baseball.

But Junior is not his handsome self yet. His features are strengthening but his face still looks too small for his developing torso. There is also some of his 14-year-old awkwardness in his limbs and gait. His good looks may still be impaired by a continuing problem with acne. Furthermore, he will probably still be having difficulty making his hair behave and ends up telling the barber to "butch it." By this time the novelty of shaving will be gone, and often he has to be reminded that his "peach fuzz is showing."

As for his disposition, this is the year he may display the mule-like manners of a Brahma bull. At this stage of adolescent rebellion a boy tends to resist all forms of authority—particularly where parents have not taken the time to establish respect for authority during his earlier years. Resistance to authority will show up at home, at school, at church, on the playground, and in the neighborhood. The best cure for a boy's declaration of civil war is a father with the intestinal fortitude to "labor" with his son. This labor includes a lot of "man-to-man" talks, taking trips together, creating opportunities for rewards, and sometimes taking away rewards. During this period a boy has to learn some valuable lessons.

Father-son relations are often strained and sometimes broken during this stage because of a boy's abuse of his mother. For a couple of years he may have been "talking back" to her. Now he may be-



come downright sassy. He may even resort to strong language, including profanity, if he thinks he can get away with it. The father, of course, should see that he does not get away with it, but at the same time the father should not look upon his son as if he were an outsider who has deliberately insulted his wife. The boy is very much of an insider who feels the mother of the family is the symbol of restraint—that is why he strikes out at her. In later years he will recall his angry words and harsh behavior with bitter regret and probably tell his mother that he loved her all the time; but at this particular moment the love seldom shows.

It would have been helpful to the 15-year-old boy if the father had begun laboring with him long before. As early as age 11 a boy begins weaning away from his mother and starts looking to his father for attention and leadership. If the father is careful, he can develop love and discipline side by side. Fortunate indeed is the boy who has a father who recognizes the need to develop this balance in his boy's life. In fact, this kind of father sometimes finds his boy going through the difficulties of age 15 at a rather easy gallop and wonders why other fathers are having so much trouble.

Perhaps the combination of "love and discipline" is the explanation for an interesting verse in the Bible. It says that eventually the earth will enjoy a thousand years of peace called "the Millennium" and that during this period children will "grow up as calves in a stall." (See Mal. 4:2.) This may have been the prophetic way of describing children who receive a happy combination of love and discipline in their upbringing. Some parents have already achieved peace in their homes by applying this formula.

A Mother's View of her 15-Year-Old-Boy

There are many things about a 15-year-old-boy that are sometimes difficult for a mother to understand. Take, for example, her attempt to draw out the most casual kind of conversation:

"Hello, Son."

"Hi."

"Have a nice day at school?"

"Yep."

"Anything exciting happen?"

"Nope."

"Get any homework you have to do tonight?"

"Uh-huh."

"Get any of it done at school?"

"Nope."

"Where are you going now?"

"Joe's."

"Will you be sure and be back in time for supper?"

"Uh-huh."

Junior straggles out the door giving the impression that he wanted to say more but thought it might provoke a quarrel and therefore condescended to restrain himself.

This is a year of moody, sometimes surly and irritable, personality development. Even the most normal boy will tend to be dreamy, apathetic, preoccupied, and introverted. He is likely to speak in a soft, smothered tone and mumble in guttural monosyllables. It is no wonder many mothers end up on the brink of distraction. In fact, if a boy sees he is irritating his mother beyond her capacity for self-control, he counts it a victory. Somehow it makes him feel big. It is easy to understand why the relation between a mother and a son is never more likely to be weaker than at mid-adolescence.

At school, teachers often survey their classes of 15-year-old tenth graders and woefully shake their heads as they talk about the "15-year-old slump." Poor grades may result from too many interests, an unsettled pattern of living, too much TV, too much running around at nights. Since this is an age of resistance to authority and discipline, the 15-year-old may also be very resentful of school just for what it represents. Students will describe teachers as "hating" them, being sarcastic, giving unfair grades, or otherwise giving them cause for much self-pity. Most parents simply keep the pressure at a healthy level and ride out the storm.

Importance of Adult Attitudes

In spite of his strange behavior, a 15-year-old is genuinely concerned about what people may think of him. He is ego-hungry and tends to play whatever role his parents, teachers, and society pin on him. Thus, a delinquent adolescent may wear his badge of delinquency with as much pride as the boy who makes the high school honor fraternity. For this reason parental attitudes need to be as positive and hopeful as circumstances will permit. The same thing is needed at school. The experts say it is best to "talk up" a boy's good points even when he is being punished for some delinquency. If the newspapers or the student body start publicizing a boy's mistakes he will find it getting him a lot of special attention which he never had before and which may give him a sense of over-inflated importance. Of course if a young teen-ager has been given numerous opportunities to straighten out and remains completely defiant, a good warm exposure to community indignation through the press has (Continued on page 110)

The Gift of Translation



.. an idea from a boiling kettle



.. a spider spinning a web



.. a line of chorus girls

by Sterling W. Sill

Assistant to the Council of the Twelve

A scholar was once asked which of all the translations of the Bible he liked the best. His reply was that he liked his mother's translation best. His mother had translated the Bible into her own life. That is one translation that really counts. The Bible seemed far more important to the scholar as it manifested itself in the personality, faith, and actual daily performance of his mother. He saw her whom he most revered in this life on her knees before the most revered of heaven. He saw her live the Bible precepts. Its spirit was her spirit. She was the visual representative of the message and attitude of holy writ. And that message penetrated with great power into his own heart.

One successful follower of the Master translates ideas from one language to another, but there are other followers of the Master who translate the words of the scriptures into deeds and the spirit of the gospel into their hearts. There are some great leaders who can take eternal truths and religious activities and make them productive in other lives. One of our greatest challenges is to be able to get Christianity out of the scriptures and into people, particularly ourselves. We must be able to translate the spirit of the life of the Master into actual accomplishment, where it will be more available to others.

"The only Bible that some folks ever read is the Bible of our lives." What more fruitful meaning could be attached to the term *translation* than to think of it as transferring the greatest ideas from the printed page into our actual daily conduct? Or what greater failure could attend us than to have a book, or a mind, full of wonderful ideas and plans none of which ever manifested themselves in our daily affairs? It has been claimed to our discredit that many Christians are only "Bible Christians," which means that the Christianity remains mostly in the Bible and only a small amount gets into us. Some tend to a mere verbal Christianity, but the Christianity that is confined to the printed page, or to a mere vocal expression, does not have great practical value. In fact, it is often actually sinful, as "the greatest blasphemy is not profanity but lip service." Of the vine-dresser's son who said, "I go," but went not, Jesus said, "Verily

The knowledge, faith, and determination of leaders can be translated

I say unto you, That the publicans and the harlots go into the kingdom of God before you." (Matt. 21:30-31.)

One of our greatest deficiencies is our inability to make a practical application of great ideas. There are some people who can hear a great gospel message and not be deeply stirred. There are some who can stand on holy ground and have no desire to take off their shoes. There may even be some who could read the Bible from cover to cover and then go on about their usual affairs much as they did before, without appreciable change either in attitude, conduct, or devotion. There are some who can be outstandingly efficient in their own daily work but who are unable to use those same abilities to do the work of the Lord effectively.

But then there are some people who, like the scholar's mother, have developed the ability to take ideas and translate them into attitudes, activities, and godliness. They can take the abilities with which they do the work of the world so effectively and make them even more effective in carrying forward the work of the Lord.

The dictionary says that "to translate is to change the form." "It is to give meaning to thoughts" and "make feelings profitable in the lives of others." We speak of a "translated being" as one who is taken into heaven without tasting death. The definition of a "translated idea" might be very closely related except that most ideas die en route. They sometimes never live through the process or ordeal of being translated into action. Yet it is this ability to get ideas successfully through the early stages of their metamorphosis to where they become faith and action that has real value. To get ideas and feelings across the border of usefulness and make them negotiable in other lives is real religion. But that skill is also one of the all-important characteristics of leadership. It is the main job of leadership to see to it that this ability to translate is fully developed and effectively used.

In several places in scripture the phrase, "the gift of translation," is used. The Lord said that Joseph Smith was to be called a translator. He said to Oliver Cowdery, "And behold I grant unto you a gift, if you desire of me, to translate, even as my servant Joseph. (D & C 6:25.) The gift referred to, of course,

is the gift of translating from one language to another. But there is this other gift of translation, that of translating from language into feelings and from feelings into action and from action into accomplishment. Great leaders more than anyone else should have this ability. The knowledge, faith, and determination of leaders can be translated into eternal glory for those being led. The word of the Lord serves its highest purpose only when it is translated into actual activity and godliness.

But most of the greatest men of the world in every field might in one way be called translators. James Watt translated an idea from a boiling teakettle into a powerful steam engine. A spider spinning his web gave a construction engineer the inspiration for one of the first great suspension bridges. It is said that Brigham Young, while cracking the shell of the boiled egg he was about to eat for his breakfast, got an idea which he translated into the oval roof for the Salt Lake Tabernacle which did not require inside supports. Knute Rockne translated the rhythm and harmony of movement of a line of chorus girls into the symmetry and power of his famous backfield called "The Four Horsemen." The same ideas that brought people to the theater every night were used by Mr. Rockne to bring them to the football stadium every Saturday afternoon. The greatest inventors, writers, thinkers, and readers are those who can adapt the best ideas from the greatest number of sources and make them productive in their own work. One is up against an insurmountable obstacle who tries to build his success only upon his own original ideas. This idea is illustrated by a conversation between the late Thomas A. Edison and the governor of North Carolina. The governor was complimenting Mr. Edison on being such a great inventor.

"But I am not a great inventor," said Mr. Edison.

The governor said, "But you have over a thousand patents to your credit, haven't you?"

"Yes, but about the only invention I can really claim as absolutely original with me is the phonograph," was the inventor's reply.

"Just what do you mean?" asked the governor.

"Well," explained Mr. Edison, "I guess that I am just an awfully good sponge. I absorb ideas from every source I can, and then all I do is to put them

into eternal glory for those being led

to practical use. The ideas I use are mostly the ideas of people who don't develop them themselves."

That is one of the qualities of a great inventor. But it is also one of the qualities of a great leader. This applies particularly to those who work in the Church. A teacher would not be rated very high who was not familiar with the methods and ideas of the most up-to-date educators. We also want teachers to be familiar with the researches of the leading teachers' colleges. But a good teacher also needs to be able to take everyday experiences and translate them into character, ambition, and righteousness, as did "the great Teacher."

Jesus himself was the master translator. He had the greatest skill in using to the best purpose everything that he saw around him. The parable was one of the most prominent teaching methods of Jesus. The whole list of his parables might very properly come under the heading of *translation*. He used the ideas that people understood to make clear the truths which he wanted them to understand better.

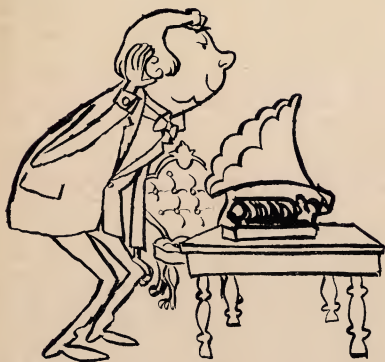
For example, the parable of the sower was given

to a group of people familiar with the operation of the farmer. Jesus pointed out that they should not plant their seeds on the hard ground or allow the thorns to choke out the tender plants once they started to grow. This idea with which they were already familiar was then easily translated for their use in promoting their own spiritual interests. With great effect he taught from the experiences of the prodigal son and the good Samaritan and the foolish virgins. Jesus transformed even the most ordinary things into something uplifting and beautiful.

He is the best example of great leadership and we should follow his example in learning from those things nearest to us. The more capable the man, the more he learns from everything around him. But learning is of little value unless some practical application can be made of it. For those who can see beyond the event itself there are "tongues in trees, books in running brooks, sermons in stones, and good in everything." (Shakespeare.) If we lacked the mind and heart of the translator, we might see only the stones and miss the sermons. With the mind of a translator the benefit of even ordinary experiences is multiplied in us. It connects us with other important links in the chain of constructive thought.

Every wind helps the boat go toward its objective, if the sails are properly set. Paul said, "... all things work together for good to them that love God." (Romans 8:28.) Everything has something to teach us, if we have our eyes open and set our sails to take advantage of it. Then every experience can be our benefactor. Sickness is as important as health; death is as much a part of the divine plan as birth; night is as necessary as day; struggle is as much in our interest as ease. One set of facts teaches us what to avoid; another set of facts teaches us what to do. An effective, well-adjusted, stable personality takes all of the incidents in its experiences and translates them into the attitudes, skills, habits, devotion, and other qualities of leadership and success.

It is possible for us to do in the field of leadership what the ancient alchemists failed to do in the field of metallurgy. For many years alchemists tried to transmute the baser metals of iron and lead into the more valuable metals of silver and gold. In this they were doomed to (Continued on page 124)



about the only invention I can really claim as absolutely original with me is the phonograph

How do you teach church history?

History has a very important place in our lives as teachers and in that of our young people as students. History is the written record of man's experience in living with other men. Consequently, out of it come some lessons for all of us. History brings understanding of our times to us. In a sense, history consists of the centuries speaking to the minutes. It is hard to understand ourselves or our communities in which we live unless we know the history back of both.

Some years ago I was asked to give a Mother's Day address in a little town in northern Arizona that you may never have heard about—a little town called Moccasin. When I arrived there, I was amazed at what I saw. There are fewer than a dozen homes in the town; and yet they are all built side by side with sidewalks, paved streets, water supply, electric lights; and these less than a dozen homes are fifty miles from the next residence. They have a schoolhouse and a chapel.

Historically the question comes, "How has this come about?" That same summer I had driven a car back East. Through the region of Iowa, we went up one hill and down another endlessly; and off here would be a home, half a mile away another home, way over here another home, or a little red schoolhouse of one room with no dwellings around it. There is no

electricity in any of these homes, and there are great distances to go to church and school. So in Moccasin I asked myself, "Why?" The answer is history. You cannot understand Moccasin unless you know something of Joseph Smith, the Mormon Prophet, who, under the inspiration of the Almighty, constructed a plat of Zion, a pattern on which cities should be built, and indicated to the people how they should live together. Here was a people who believed what Joseph said, that it was wrong for a man to take his wife and family and live out on a ranch miles away from the nearest neighbor.

"The purpose of life," he explained, "is to develop personality"; and to do so people need to live close to other people.

I rode from Salt Lake City to Provo last year on a bus. As we turned off Fifth West and headed toward the main part of Provo, the bus driver said, "Now you good people are entering a peculiar city. I want you to note how wide the streets are. They are put at right angles to each other. As we go on down through Utah, you will notice more cities like this. The explanation of what you see is a man by the name of Brigham Young, who laid or caused to have laid out, cities in this state after this pattern." He did not know the part that Joseph Smith played in city building.



By William E. Berrett
Vice Administrator, Institutes
of Religion and Seminaries

Grove at Palmyra, New York, has no significance if you do not know Church history.

I talked to a young man who told me that he had been in every state of the union and in all the principal cities of those states. I was interested and began to ask him what he had seen. Had he seen this in New York and this in New Orleans? Had he visited this place at Omaha, Nebraska? He had never heard of those places or of any events connected with them. I pitied him because of his lack of historical knowledge which left his journeyings empty and meaningless.

I have heard the story of a man who visited another individual down in Moab in southern Utah. In the course of the visit, the guest said, "I don't know how you can stand to live down here in Moab in this dry, barren country. You have no public library, no operas, no gifted artists, nowhere to go and nothing to do." The answer, accompanied by a sweeping gesture which included a private library, was, "I don't live in Moab; I live in ancient Athens; I live along the Nile; I live in the Louvre in Paris; I live in London; I live in Palestine." You know, there is an ability of the human mind that makes us gods in embryo and enables us to live where we want to live no matter where our feet may be planted. It enables us to know those whom we would like to know, to walk with great men and women (Continued on page 104)

It is almost impossible for tourists who come into Mormon communities to understand what they see unless someone who knows the history of our people relates the background.

It is amazing how many little things we see about us that have no meaning until we know the story. You can stand in certain spots between here and Omaha, Nebraska, and see nothing but grass and a few rocks. There is no meaning to the place at all unless you know Mormon history, then the place becomes alive with people. The people become a people with a purpose. The spot becomes a place where events happened, where faith was exercised. A spot so commonplace to the casual passer-by, becomes sacred to the student of history. Even the Sacred

BEAR VALLEY

by Douglas H. Thayer

Part I

Lace Nelson crawled from under the ledge, put his field glasses to his eyes, and scanned the ridge on the opposite side of Slide Canyon. Four hours before at the head of his patrol he had crossed the wooden bridge from the other side and climbed to the ledge to prepare for a signaling exercise—then the thunderburst had struck. There was little warning. The big thunderheads had rolled up from behind the mountains and suddenly let go, giving the Scouts barely time to crawl under the ledges before the rain came sloshing down, accompanied by thunder and lightning that blazed away like a battleship shooting broadsides. Now that the storm was over, Lace scanned the other side of the canyon, wondering how long it would take the rest of the troop to climb from shelter and start sending code. It took him only a minute to see that the troop was already gathered.

"Hey, Dave," Lace called as he dropped the field glasses from his eyes and moved toward the other eight members of his patrol gathered around a small fire.

"Yal" came the reply.

"Divide the patrol into teams of two men, one to read, and one to record, and stick the teams about ten feet apart. They'll be ready to go on the other side in a minute. There'll be four senders, so have each team pick one and stick with him."

Dave divided the patrol and placed the teams at

the required distances apart. As Lace walked toward the first team to give them instructions, a series of short flashes from across the canyon caught his attention. Someone was ready to send.

"Well, it looks as if they are faster than we are," he shouted. "Start taking as soon as you get set up."

Almost automatically Lace began to interpret the mirror flashes coming from the other side of the canyon: "Bridge out. Stand by for instructions."

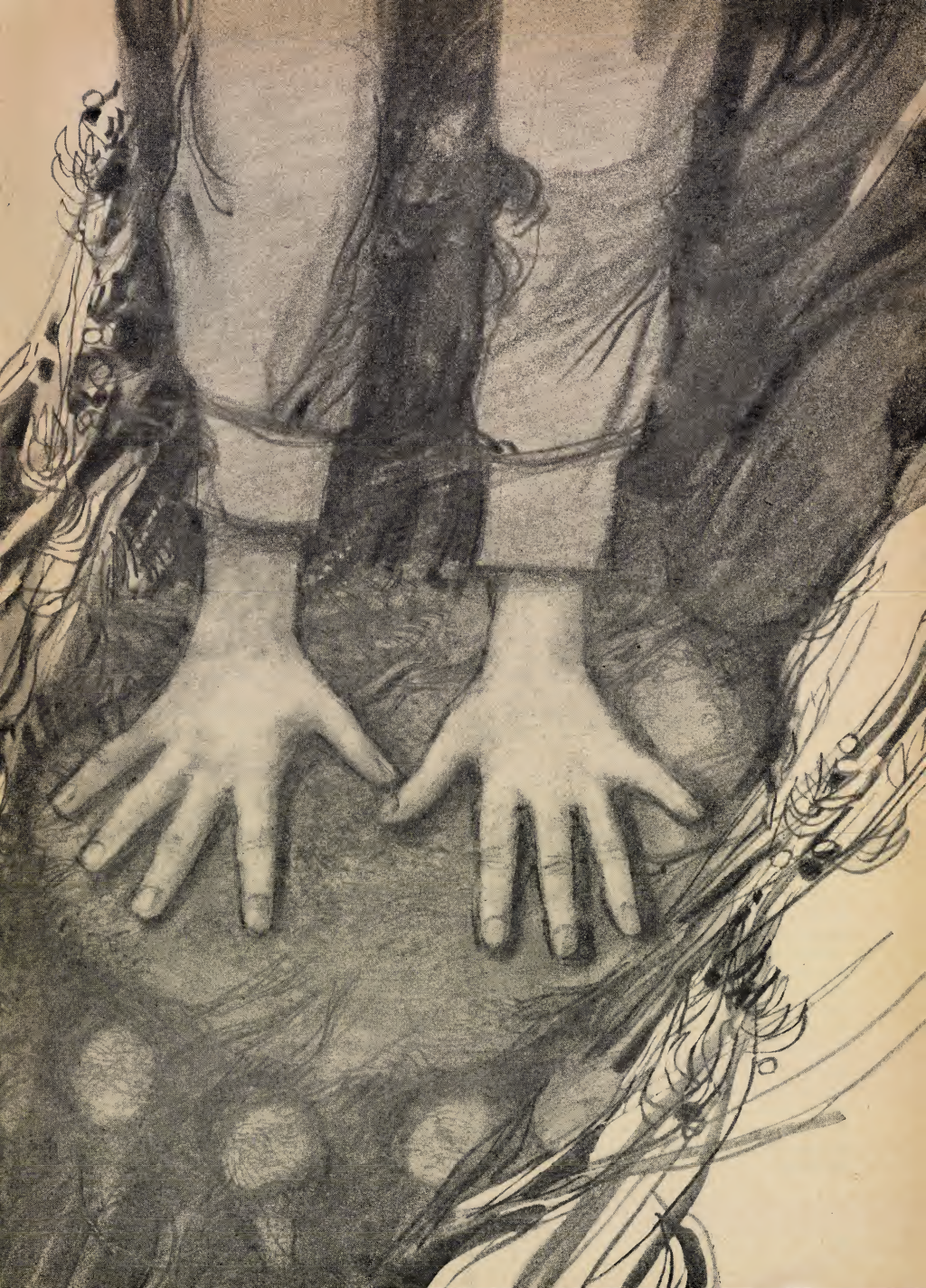
That wasn't the message! What was the matter with those guys? Lace unfolded the message sheet he had received before leaving that morning; and as he smoothed the sheet of paper, he glanced down the canyon toward the bridge. The bridge was gone! Dropping the paper as if it had suddenly caught fire, he hurriedly lifted his binoculars to get a better look. The river was a torrent. A low whistle crossed his lips. "Dave," he called, "get over here on the double. We're in trouble."

As Dave approached, Lace handed him a pad and pencil and without further explanation began to relate to him the words being flashed from the opposite side of the canyon? "Lace. Bridge out. Impossible for you to cross back. Take trail to Donovan Ranch. Pick you up there tomorrow night. Be careful, and use your head. Lind."

"Did you get it down?"

"Sure," said Dave. (Continued on page 114)





The duties of the priesthood in temple work

by Joseph Fielding Smith
President of the Council of the Twelve

Every married man stands at the head of his household, that is, his immediate family. Thus I, for instance, will stand at the head of my family group by virtue of the sealing for time and eternity, and my children will belong to me. I will belong to my parents in their family group. My father likewise with his brothers and sisters will belong to his father's unit in that family group, and his father to his father before him—all linked together generation to generation like a chain. So it will be of the righteous from the days of Adam down—Adam standing at the head as Michael, having authority and jurisdiction over his posterity in this large family group who have kept the commandments of God. Now that is the order of the priesthood.

Of course there will be chains that will be broken, links that will be missing, because we can't force people into the kingdom. *Those who are unworthy to be joined in this grouping of families will have to stand aside, and those who are worthy will be brought together, and the chain will go on just the same.* This is what was meant by Malachi in saying that Elijah should come to turn the heart of the children to their fathers lest the earth be smitten with a curse.

Elijah held the keys of the sealing power. Some of us do not understand what this means. I know a great many people have an idea that Elijah had a mission peculiar to the dead, but this was not so. In his day there was no work done for the dead, but he held the fulness of the priesthood, the sealing power, and by virtue of that sealing power, or the keys of the priesthood which he held, he restored to Joseph Smith and Oliver Cowdery the sealing power by virtue of which in this dispensation the work can be done for the dead just the same as it is done for the living.



Now the duty of a man in his own family is to see that he and his wife are sealed at the altar. If married out in the world before they joined the Church, or if they have been in the Church and have been unable to go to the temple, it is that man's duty to go to the temple, have his wife sealed to him, and have their children sealed, so that the family group, that unit to which he belongs, is made intact in order that it will continue throughout all eternity. That is the first duty that a man owes to himself, to his wife, and to his children. He receives this blessing by virtue of the priesthood.

Then it is his duty to seek his record as far back as he can go and do the same thing for each unit. He should begin with his father and mother and their children, and his grandfather and his children, and have the work done in like manner, linking each generation with the one that goes before. That is the responsibility resting upon every man who is at the head of a household in this Church. Now the Lord hasn't placed upon any man in this Church the responsibility of doing the temple work for his neighbor. If you want to help your neighbor, there is no objection. If he needs help and you can help him, he will appreciate it. But your responsibility is to do your own work for your own line, going from father to son or from son to father, clear back as far as you are able to carry this record. When you do that, then you place yourself in line, through the fulness of the priesthood, eventually to receive the fulness of the glory of God.

That is what temple work is for. Temple work is for the purpose of giving to every man and to every woman the blessings of the higher ordinances of the gospel that are essential to salvation in the kingdom of God. There isn't an ordinance performed in the



temple that does not pertain to this mortal life. When we go into the temple and act for somebody else, we are treating that person as if we were that person living here, doing for him just what he would have to do if he were in mortal life. Thus we bring to pass his salvation, and we learn through these keys the knowledge of God which is made manifest through these ordinances, these blessings, these signs, all that is given to us in the temple of the Lord.

We have these two great responsibilities—every man holding the priesthood—first, to seek our own salvation; and, second, our duty to our fellow men. Now I take it that my first duty is, so far as I am individually concerned, to seek my own salvation. That is your individual duty first, and so with every member of this Church. Our duty to our fellow men in the world is a responsibility resting especially on the shoulders of the men holding the priesthood. Our duty is to preach the gospel, to teach the nations of the earth, to go out and bring people into the Church. That duty is upon the Church. The Lord has arranged it so that certain men are called to certain offices in the Church with that peculiar duty on their shoulders. The Twelve, the seventies, are the missionaries of the Church, but every man in the Church has this responsibility as a man holding the priesthood.

Now, of course, the Lord says that *our greatest individual responsibility is to seek after our dead; but as men holding the priesthood our responsibility is—so far as temple work is concerned—to teach, to instruct, to persuade, to prevail upon men and women who are not inclined to take advantage of their opportunities and receive these blessings for themselves, to go into the temple where they can do this work.* That is our responsibility as men holding the priesthood. It does not make any difference whether we

are high priests, seventies, or elders. We are trying to place this burden especially upon the high priests of the Church. The seventies preach the gospel—that is where they belong—the elders are ministers at home, the high priests are ministers at home, and we are also trying to train them to take upon themselves this responsibility of teaching their fellow men in all that pertains to exaltation and to help prepare them to go to the temple to do these labors in behalf of their dead. That is our responsibility, and it is a great responsibility.

Vicarious work is the foundation of salvation. There is no salvation without vicarious work. If Christ had not felt in his heart a love for us, if there had not been that love of the Father to sacrifice his Son for us, and if the Son had not been willing, there would have been no salvation for us. We would be subject to Satan forever, as Lehi says in the Book of Mormon. The Father, through his love for us, called upon the Savior who was willing, of course, to come into this world to act vicariously for me and for you. He came and offered himself as a sacrifice to save me and save you from a condition where we could not help ourselves.

Temple work is a vicarious work. We may, without any suffering so far as we are concerned, act as saviors on Mount Zion by going into the temple and doing for our dead the things they cannot do for themselves. But there are thousands of Latter-day Saints who seem to be uncertain about this. They are willing to go to meeting, willing to pay their tithing, and attend to the regular duties of the Church, but they do not seem to feel or understand the importance of receiving the blessings in the temple of the Lord which will bring them into exaltation. It is a strange thing. People seem to be content just (Continued on page 111)

The Presiding Bishopric's Page



A Reminder

ATTENDANCE AT SUNDAY SCHOOL REQUIRED IN AWARD PROGRAM

Last month, we announced the addition of a new requirement to the Individual Aaronic Priesthood Award program beginning January 1, 1959.

Because the requirement is so new, we remind all stake and ward leaders of Aaronic Priesthood under 21, that the award program now includes a minimum requirement of 75 percent attendance at Sunday School.

Leaders who have not read the original announcement will find it in *The Improvement Era* for January 1959.

Aaronic Priesthood under 21

CORRECT INTERPRETATION OF REQUIREMENTS IN AWARD PROGRAM IS IMPORTANT

There are a total of ten requirements for the Individual Aaronic Priesthood Award. They are explained in complete detail in the current handbook for leaders in the program. They are the basis for Aaronic Priesthood quorum lessons once each year. They are listed on the back of the application for awards.

Despite all these publications with detailed explanations, we still have scores of Aaronic Priesthood bearers who do not qualify for the award because some leader at the ward level places the wrong interpretation on the requirements. For instance, several priests in a given ward were refused credit for their public addresses because they were given in Sunday School. If the leader who misunderstood the require-

ment of the public address had consulted the handbook, he would not have disqualified these young men. In this particular instance, we were able to correct the misunderstanding because it came to our attention in time. But how many are disqualified without the advantage of having the proper interpretation placed on the requirements?

The Presiding Bishopric suggest a close review of the award requirements by all stake and ward leaders to avoid any misinterpretations or misunderstandings during 1959.

CHALLENGING RECORD



Robert T. Tyron

Robert T. Tyron, Fifteenth Ward, East Mesa (Arizona) Stake has established a record of attendance at meetings and other activities which is seldom experienced.

Award Achievements: Seven Individual Aaronic Priesthood awards, each with a 100 percent seal for perfect attendance at priesthood and

Sacrament meetings; Book of Remembrance achievement award; Duty to God Award.

During his Aaronic Priesthood years, Robert was president of the deacons quorum, president of the teachers quorum, secretary of the priests quorum, junior genealogy teacher, Sunday School teacher, Sunday School chorister, Boy Scout senior patrol leader, Explorer Scout senior crew leader, junior genealogy president.

High School Achievements: National Honor Society;

Arizona Boys' State three years; varsity track; two years a *cappella* chorus; Masque and Dagger dramatics club; science club; literature club president; Boys' League Council; president and vice president of the Student Council; charter member of Arizona Junior Academy of Science. He participated in two all-school plays, *Harvey* and *A Connecticut Yankee in King Arthur's Court*, and two operettas, received dramatics cup for best performance of the year for *Harvey*. He received Bausch and Lomb Award for outstanding science work in high school, American Legion plaque for citizenship, two hundred dollar scholarship for school service, graduated 16th scholastically in a class of 369.

College Achievements: Second in annual cross-country intramural track meet; first in intramural mile; participated in Lambda Delta Sigma.

FORMER SENIOR MEMBER AND FAMILY RECEIVE SEALINGS IN ST. GEORGE TEMPLE



Luther Hardy of Milford 1st Ward, (Utah),* a former member of the senior Aaronic Priesthood, and his wife, in the fiftieth year of their marriage, recently had nine of their ten children sealed to them in the St. George Temple. Below, left to right, Elden; Elder and Mrs. Hardy; Alden. Back row: Cleo H. Bauer; Utahna H. Heap; Floyd; Lamar; James; Maxine H. Wilson; Mildred H. Eldridge. A son, David, recently deceased, was also sealed.

Refrain from Mysteries

Prepared as a supplement to the
Ward Teachers Message for March 1959

Delving into the mysteries is like taking a questionable detour from well-established routes for safe travel.

When we travel, regardless of the method of transportation, we take every precaution in our power to insure our safety en route and our arrival on schedule. We meticulously choose well-defined, tested, and known routes. We know, well enough, the hazards of traveling on unimproved, unknown, and unmarked trails.

There is another highway, and no less real—the highway of life. The gospel of Jesus Christ marks this royal route clearly and unmistakably with multiple signs and signals for our travel intelligence all along the way. There is the amber light for caution, red for danger, and the welcome green light for the all-clear signal. The Lord has provided every precaution for our safety, given us our mileposts, paved the royal highway by removing the hazards of our pilgrimage if we will but follow the prescribed course like an arrow in flight.

But, too often, we do not exercise the same painstaking care when traveling life's super highway as we exhibit when traveling the highways of man's creation. We are often more willing, even insistent, on taking detours with thoughtless disregard for the hazards and consequences.

Dealing with the mysteries often seems to be one of the most inviting detours from the divinely outlined highway of life. We do not knowingly hazard our physical safety in travel but how often we seem willing to jeopardize our spiritual progress by wasting our time and energies in trying to solve the mysteries about which the Lord himself prefers to remain silent.

The plan of salvation, as we know it today, is sufficient for our exaltation in the celestial kingdom if we will only follow its divine detail. Wisdom suggests we scrupulously obey the gospel signs and signals of safety on the royal highway of life and avoid hazardous and alluring detours into the mysteries which can end only in frustration and disappointment.

An organization for Juvenile

by Helena W. Larson
General Secretary-Treasurer, YWMIA

"The report you have just heard given is from an outstanding organization in the United States for juvenile conservation." Thus spoke the president of the National Council of Women at the conclusion of an annual report given by the Young Women's Mutual Improvement Association at a meeting of the council in New York. Along this same line was the comment of a Southern California mother of two teen-agers who said to another mother (neither were members of the LDS Church); "Why don't you send your teen-agers to the Mormon Church?"

The second mother replied, "I am very well satisfied with my own. Why should I send them to any other church?"

"Well, my children go to our church on Sunday, of course, but during the week I have them attend the Mormon Church because they keep them so busy they don't have time to get into mischief, and, at the same time, they develop their talents along a great many different lines. The Mormons surely have something worth while."

From all over the world come inquiries to the MIA offices asking for help in setting up a recreation program for young people whose parents or leaders have also learned that the "Mormons have something worth while." At present there are many school systems and religious groups that are using MIA textbooks such as *Sports, Camping, and Games*, *Recreational Songs*, and *Teaching Techniques*. It is no wonder, therefore, that preceding the biennial meeting of the National Council of Women, held October 30 to November 1, 1958, in New York, the YWMIA was asked to prepare suggestions for combating juvenile delinquency. This was to be presented at a full-day session on this important subject.

Thursday morning, October 30th, a panel of experts discussed the present situation and the causes of juvenile delinquency. High lights from that panel were briefly as follows:

Mr. Wells C. Turnbladh, Executive Director of the United States National Probation and Parole Association, urged that citizen leadership organize to get the facts, establish priority of needs, give the facts to the people, mobilize public opinion, and organize all sources that can help with the problem.

Dr. William S. Langford, professor of psychiatry at Columbia University, stated, "Juvenile courts are low man on budget and dignity. The future of our communities is dependent on our ability to raise healthy children, yet they are at the bottom of the budget. . . . The story is told of the child who was unwanted at birth but was wanted at nineteen—by twenty-four states." He emphasized that children must be made to realize that bad behavior brings its own rewards rather than just emphasizing that good behavior will bring its rewards.

Dean Margaret Kiely, representing education, made the strong statement, "Juvenile delinquency is the first national problem. To cope with it we must have: (1) better prepared teachers; (2) a change in attitude toward teachers, especially the elementary; and (3) better scientific research whose results will be given to teachers for use.

"Most important is our own philosophy—what we do believe. Religion has a place but if we are not a godless nation, what affirmation is there that we are not? In what way do we show our children? The first objective of the Soviet is to inculcate an atheistic philosophy and morals. . . .

"It is regrettable that the word *discipline* has come into disrepute. It should not be an unhappy thing, but a happy fellowship of respected authority. . . . The school's job is to prepare young people for better homes. They need the human qualities such as getting along with others—not just cooking and sewing."

Justice Justine Wise Pober said, "In America we practice crass materialism. . . . We must be committed to translating our beliefs into services, and the dignity

Conservation

of each human being must be termed a reality so important that it cannot be denied. . . . The kind of community ideas and action that we need is the kind that will not talk of our children as our greatest asset and then treat them as if they were our greatest liability. Happy homes are what is needed most of all in our communities."

In the afternoon a symposium further discussed methods of meeting the problem. At its conclusion, the Young Women's Mutual Improvement Association was asked to give a report on its methods for preventing juvenile delinquency.

This report pointed out that in the YWMIA organization over 75,000 girls from the ages of twelve to nineteen are at present enrolled in the various wards and stakes. Out of this number less than one hundred have been reported as juvenile delinquents during the past eight years. This percentage when compared to that of the nation is outstandingly low so as to make the report of the organization worthy of consideration and study.

The report asked: "What is it that keeps our LDS young people from becoming juvenile delinquents?" They have the same opportunities to meet with the temptations of today as any other young people. They can see the same movies and TV programs, read the same inflammatory literature, etc. Surveys show that one cause of delinquency in adolescence is having leisure time with nothing to do in it, and yet at the same time having a greater need at this age to express or relieve pent-up emotions. This situation is made worse by such things as movies and TV horror shows.

While TV and motion pictures are supervised to a certain extent in connection with standards of dress and morals, at the same time they excite the adolescent emotions so much that oftentimes a young person turns to immorality thinking it something that everyone does. A great percentage of modern literature,



especially the so-called best sellers, go far beyond the lines laid down by the censors of any of the TV or motion pictures. After reading some of them, and after seeing the temptations to which the young people are subjected, one wonders how they can be as fine as they are. The answer to this lies in the gospel.

The Church of Jesus Christ of Latter-day Saints meets the needs of any generation. It meets today's needs in these adolescents if its program is put into practice and carried forward in the way that it should be. This program for the young people is one designed to give adequate release for emotions through worth-while activities along the lines in which these young people are particularly interested. They are or should be kept so busy with spiritualized recreation that they do not have time or inclination for the other types of leisure-time enjoyments.

How is this done? Briefly, the plan for the young girls of the Church in the YWMIA is this: Usually there is a group of from five to twenty girls who meet weekly with a volunteer leader. In this case these girls get very close to the leader as they talk over various religious and character-building subjects, plan parties, and so on. The teacher gets to know each girl, her likes and dislikes, and her particular needs. Once a year a survey is taken of all of the homes in the ward and a list made of all girls of MIA age. At this time, those visiting the homes get a rather adequate picture of conditions within each home. In addition, each girl is asked in which particular activities she (Continued on page 112)

How Do You Teach Church History?

(Continued) even though they lived centuries ago. Because of the printed word, we are able to know their thoughts. We are able to seek their advice. We are able to understand their problems, until they become as real to us as our own families are real. No, you do not need to live in Moab, though that may be where you have built the house in which you dwell. You live in all of those environments which you have fashioned for your mind. But you cannot do so unless you love history, unless you are familiar with the written records of the human race.

It is quite apparent, then, that in order even to live fully we need to know something about the past, especially about that past that involves our own ancestors and that involves the Church. History is both a warning and a comfort. One cannot read the Book of Mormon without being warned that no nation has perpetuity unless that nation keeps the commandments of the Lord. It is a warning to any nation and any people of how rapidly civilization can decay if certain basic principles of life become lost. It is a warning that one can lose a civilization in a single generation.

One cannot read the history of Europe over the past quarter century without getting from it a great lesson that men who rise to power on false concepts rapidly sink to oblivion, whether he be a Mussolini, a Hitler, or a Stalin. History gives solemn warning to people that in the long run human beings find happiness only if they observe certain fundamental laws in their relationship one to another and to their God.

History is also a comfort. Sometimes we see things about us that look discouraging until we find out that they were worse in our fathers' time or our grandfathers' time. It must be a bit discouraging to some bishops to find that a great part of their people do not come out to Church, but if they will examine the statistics when their grandfathers were bishops, they would be encouraged. In fact, they would find that never in the history of this people has there been such fine attendance at our meetings as in the day

in which you and I live. Never has there been such payment of tithes and offerings or adherence to the principles of the gospel as in our time, especially in the last half-dozen years. Statistics show a departure from all previous precedents in a sudden acceleration of interest on the part of Church members.

Senator Paul Douglas of Illinois spoke to Brigham Young University student body a few years ago. He pointed to a great deal of graft in political life that is discouraging to people who are aware of it, but he said you could get a great deal of comfort if you go back another generation because it was many times worse then. Sometimes we have to have that sort of comfort. Bad as the situation is, it may have been worse yesterday.

Furthermore, as we read history, we become aware that great men have often arisen out of adversity; and our own trials become easier to bear as we recognize that they may be the means of molding us into men. You may recall that the Prophet Joseph was thrown into prison in the fall of 1838. He was left in Liberty Jail, Missouri, for six months in the dead of winter

with no fire. He had no bed but just a few blankets on the cold floor, little food, and much abuse from the guards. He heard constant reports of the ravages of his people by their enemies, until his soul cried out, "Oh, God, where art thou? And where is the pavilion that covereth thy hiding place?"

"How long shall thy hand be stayed, and thine eye, yea, thy pure eye, behold . . . the wrongs of thy people?" (D & C 121:1-2.) Then came the answer. The Lord said to him, "Thou art not yet as Job." (*Idem* 10.) What a sentence!

When we are faced with adversity and we think the world is picking on us, it would be good to emblazon that sentence across our minds, "Thou art not yet as Job. Thy friends do stand by thee, and thy people have not deserted thee." (See *idem* 9, 10.)

That is an historical event in which the writer takes a great deal of comfort. Then the Lord says unto Joseph, "And if thou shouldst be cast into the pit . . . if the very jaws of hell shall gape open the mouth wide after thee," and he enumerates all the things that might happen to him, "know thou . . . the Son of Man hath descended below them all. Art thou greater than he?" (*Ibid.*, 122:7-8.) After the Prophet Joseph had that experience, he never complained about anything. There came to him a new philosophy, that all the trials and vicissitudes of life can be useful. The Lord said to Joseph, ". . . all these things shall give you experience, and shall be for your good." (*Idem* 7.) Out of that incident came a philosophy that spread farther than Joseph Smith. It touched the hearts of people coming across the plains; it enabled them to sing "And should we die before our journey's through, happy day, all is well." It is to be hoped that those two lines are never cut out of that grand song, although people who do not know the story or who have never read history have been inclined to suggest that they be eliminated. Those lines reflect the history of a people, and they lead back to a jail in the state of Missouri where a man complaining to God received a great lesson.

So, history is both a warning and a comfort. It provides the means for enlarging our little world. Small is the world that is bounded by what one can see with the natural

DAY IN FEBRUARY

by Marie Daerr

This is a day when white birds fly
Against the leaden vaults of sky
And let their feathers fall to earth.
This is a day when leaves' green birth
Seems only dreams . . . The black-
lace bough
Is empty of all singing now.
The path's a crooked pencil mark
On paper snow . . . Wood drifts are
dark
And tree roots make a cold, black
knot . . .
And yet, from one small ice-free
spot,
The brook lifts its brave voice to
sing—
And seals the certainty of spring!



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eye or can sense with any of the five senses. Pity the man whose world is so bounded.

History enables man to bring the past into the present and to project himself into the future, and it is this ability that makes the present look glorious. The writer thinks he begins to understand the statement in the scriptures that in the heavens time will be no more; all the past becomes as if it were at present before the mind. Indeed all of the past can flash through the mind in the

fraction of a moment, so that the past becomes the present and the future. Thus it shall enter into the human consciousness that time is no more.

In teaching history, there are two things that should concern us. One is our point of view, and the other is the matter that we emphasize. Writers of history often have a point of view. Sometimes it is a good one and sometimes a bad one, but few people write without some point of view. Mayor Thompson of Chicago

some years ago wrote a book on American history. He had a point of view. It was that Americans are glorious, and all other peoples are cowards. In illustration of his work, consider these lines from his account of the Battle of Bunker Hill: "Three times the cowardly British stormed up the hill in the face of a withering fire." It is true that there are some people who recount LDS Church history in about that same mood—all the Mormons are saints and all their persecutors are scoundrels. It is not necessary that one needs to take that point of view in studying Church history, but there is a point of view that we should take. It is the point of view that in the story of this people God is a central figure. This Church exists because God saw fit in his wisdom to restore authority to man, to bring again among men the new and everlasting covenant and to restore again an understanding of the principles of the gospel. One cannot understand the history of this people unless he takes the point of view that God has spoken. What men have done in moving out from the Eastern part of the United States into the West and what they have accomplished in the West has been inspired of the Lord. Whenever you study any little settlement of the West which was founded by the Mormons, you begin to wonder why they remained in the place where they went to settle. You may say it was because Brigham Young carefully selected the site, chose proper artisans to accompany the colony, and put over it a good leader. All of those are factors, but despite all of those elements, the great majority of the 385 Mormon settlements settled under the direction of Brigham Young would have failed had it not been for one supreme fact in Mormon history—they believed that it was God's will that they make a go of it in the community to which they were sent.

Without understanding their zeal to serve the Lord you cannot understand the history of this people.

It is to be hoped that in teaching Church history, our teachers keep a major objective in mind—to have every student of Church history come out of his study with an understanding that God has played a part in the history of this people, that his hand has been at the helm, and that we have succeeded because of his guidance.



"When I was your age we didn't walk around on soft Bigelows and touch the old man for dollar bills"

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We can become so involved in mere detail that we lose sight of the important things in Church history. Mere recital of facts is unimportant unless those facts are interpreted. To have students memorize long lists of names, dates, and places is without any value unless one interprets the events that occur. There is no significance in relating the details of the murder of Joseph Smith and Hyrum in Carthage Jail as such. There have been many people murdered in this world. It does become

important that a man so loved his people and so loved certain principles given to him of the Lord that he was willing to forsake his journey to the West, where he could have saved his life, and willingly gave himself up. It is important that we have young people come to a realization that some things in life are worth dying for. Some things are more important than life itself. Probably the most memorable words connected with the martyrdom of the Prophet are those of Joseph

when he said, "If my life is of no value to my friends, it is of no value to me." That is the sentence that ought to be emblazoned on the hearts of youth.

One might find other exciting chapters in the exodus of the Saints from Nauvoo, Illinois, out to these valleys of the mountains. Buffalo hunts, searches for water, some quarrels, some whippings—all of these things become meaningless and second place unless we can get over to students the thought: to preserve

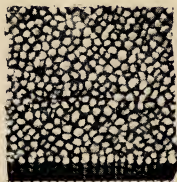


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the knowledge of Jesus Christ and to preserve the Church which he founded is more important than our homes, our bank accounts, or any earthly things that we possess. That is the lesson of the exodus, and if a student gets *that* it matters not whether he can name the captains of ten or the captains of fifty or the captains of hundreds or whether they reached the Elkhorn River on the 5th of April or the 6th of April or the 7th of April.

We ought to teach history as great adventure. We ought to take our young people into it as we take them on field trips. They ought to be with Joseph about to head out to safety in the West assured of the Lord that if they turn back they will die. They ought to make the decision with him to return to Carthage. They need to die with him for a principle. They have the ability. We see young people in motion picture houses with the tears streaming down their cheeks because they are living a story. They laugh or they cry as they get into the mood of what they read. It is to be hoped that our teachers can move them that much in teaching history. Sometimes our historians have failed to give a moving spirit to what they write, and teachers will have to supply much of that. Let's have these young people walk across the plains; let's have them get some blisters. Let's have them remember their blistered feet rather than the names of their companions. Incidentally, they will learn a lot of those other things. They will probably remember more of them than if you emphasize them.

There are five rules the writer would recommend in regard to teaching Church history. First, you must thrill with it yourself; live those stories until they are part of you. Second, send your students into their readings as to an adventure. That means that you must lay some groundwork, so that they will be as eager to go on that trip as they would be to go into the hills to find new streams or climb new mountains. Third, build your class discussions around great ideas and their effect upon people. Fourth, test students on understanding, not on memorization of names, dates, and places. It is important that they know why things happen. When you tell the story of the crickets destroying the crops of the pioneers

in Salt Lake City and the coming of the gulls, what are you concerned with? This is not just an isolated story; this is a crisis that meant the turning point of history. Stop to think what would have happened if the sea gulls had not destroyed the crickets. It would have meant the failure of the colony! It might have been another half century before these valleys of the mountains would have been really inhabited, so

momentous was that struggle and so important was the coming of the sea gulls to eat the crickets. The fate of an empire, as it were, hung in the balance during that two-day battle.

The fifth admonition would be to tie all that is past to the present. Bring the student who is out on an adventurous field trip back home with his treasure. Surely in our study of the history of the world

Old Age: the harvest of the years of youth

Richard L. Evans



A subject so greatly significant as old age is not soon exhausted—and we would add at this hour some further thoughts on this theme: “We grow old naturally,” said one physician, and “the first and the most important ingredient in the prescription for growing old gracefully and happily is understanding—the understanding of the naturalness of the process of growing old. . . .”¹ In the older years of life we are freed from some of the decisions that earlier were with us, and are not so enslaved with some of life's earlier urgencies—when we were rushing to get there, to pick a profession, to make preparation, to choose a partner, to make a home, to rear a family, to assure success. But the driving restlessness eases up, as success, so-called, has either been achieved, or abandoned as not mattering very much. Every period of life has its problems, its advantages, its adjustments, its decisions, its uncertainties, and, old or young, we have to keep flexible in the living of life: not flexible as to principles, as to things of eternal truth, but flexible in our reactions to environment, to people and places, to the going and coming of friends and family, to changing situations and circumstances. And we have to learn that life is sometimes full—and hearts—and homes also; and sometimes rooms are empty—and arms also—except for memories, except for service, except for the rich inner resources of the soul. And part of the reason for pursuing this subject is to let youth know what old age is: that it is the harvest of the years of youth—that every law observed, every temperate habit acquired, every good memory made, every truth discovered, every virtue developed, every commandment kept, every lesson learned, adds enrichment to the harvest of the older years—and to the harvest of eternity, and softens the sense of insecurity, and tempers loss and loneliness. And with friends—and flexibility—and faithfulness and faith, quietly we come to know that “To every thing there is a season, and a time to every purpose under the heaven: . . . a time to plant, and a time to pluck up that which is planted; . . . A time to weep, and a time to laugh; a time to mourn, and a time to dance; . . . A time to get, and a time to lose; a time to keep, and a time to cast away; . . . He hath made every thing beautiful in his time.”²

¹Carl V. Weller, M.D., *Biological Aspects of the Aging Process*.

²Ecclesiastes 3:1, 2, 4, 6, 11.

“The Spoken Word,” from Temple Square presented over KSL and the Columbia Broadcasting System, November 30, 1958. Copyright 1958.

we, as Latter-day Saints, should be able to do that. We even go so far as to tie up to the present the whole history of man before the earth was made. We tie up all the dispensations in which God has given of his knowledge and of his authority to man with the present. We tie up the present with the future.

The history of our Church is a part of the whole pattern in which the Lord has played a part among men. He does have a place in history. He does have a place in *our* history and what is occurring among us. He is leading to the completion of the plan. The events of Mormon history are not chance events. In their larger implication they are events brought about by men working with God to the end that the purposes of the Lord can be completed upon the earth, so that the Lord will come again. Our Saints looked forward to that coming, and as they lived the events recorded, that thought was uppermost in their minds. As we study those events and contemplate our own lives in the picture, we, too, should be looking forward to that part of history yet in the future but which we know will happen because the Lord has brought the future into our present.

A word should be said about source materials in history. You as teachers are familiar with most of them. We have a rich heritage of source materials. Fortunately our leaders have been men who kept journals meticulously. One can hear their heartthrobs in their letters and in their daily entries in their journals, so we can know Mormon history as no other people ever knew its own history. Be careful, however, of sources which have not been authenticated, accounts which have risen only in the minds of a few, or miraculous happenings which are not yet verified. The strength of our history lies in its great movement, not in the reality of some story that might be circulated about some particular event on some particular day. Here is an example: In one of the journals an early writer of the Church recorded that at the time of the martyrdom after the Prophet had fallen from the window of the second story he was placed with his back against a well, and as a man went forward with a knife to cut off his head, lightning struck the knife from his hand. Who knows



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whether it happened or not? It is not verified; let us say that. It is one of many, many incidents spoken of here and there by some lone chronicler who proves not even to be an eyewitness, an event unverified. We do not need to use that kind of story, whether it is true or not. In doing our jobs as Church historians

beware of using any miraculous account that is not well verified. Miracles do not convert, anyway. The thing which converts is to have our young people live these experiences, so that they sense what men and women have been willing to go through for principles. They sense how strongly men and women

have known that God lives and that this is his Church through the way they lived and the sacrifices they were willing to make. This is a glorious opportunity to have young people gain vicariously the experiences which they could never gain by themselves, even in a long lifetime.

Free-wheeling at Fifteen

(Continued) been known to help. However, in the run-of-the-mill situations, the less publicity the better.

But not only is Junior likely to absorb his parents' and teachers' estimate of himself—he is also likely to absorb their estimate of life; for example, a father who has his children watching out the back window for a motorcycle officer can scarcely complain a few years later when his son is picked up for speeding and whines: "I was watching for cops but don't know where this one came from." The father might recall saying almost the same words because the boy learned to cheat on the law from his father.

Boys also frequently pick up their parents' attitudes of tolerance toward other things—immorality, drinking, smoking, gambling, or chiseling on a business deal. And they are also likely to reflect their negative attitudes toward the Armed Services, demanding a soft job, evading income taxes, or belittling a neighbor.

A boy may also learn from his mother how to use sly, deceitful alibis to avoid distasteful situations. "Go to the door and tell the man Mother's not at home." Or after an over-extended vacation trip a mother writes a note to school, "Junior has been sick."

Indeed, parental attitudes are important.

What about a Car?

Many parents have their greatest arguments with their 15-year-olds because of demands for a car. In many states, if Junior takes his driver training at school, he can receive his driving test and license as early as age 15½.

Parents will probably save themselves a lot of trouble if they will

make several rules very clear to Junior:

1. Under no circumstances is he to drive a car until he has qualified for a learner's permit.

2. He will be given formal driving lessons from someone other than a member of the family. (This is to keep him from picking up Mom's and Dad's bad driving habits.)

3. If he gets a driver's license, he can use it only so long as he is able to drive a car without violating the law.

Because of the independence which a car gives a boy it sometimes interferes with school, getting home before curfew, and cultivating the right kind of associates. Therefore some parents give their son a driver's license contingent upon his willingness to exercise good judgment in matters of behavior and academic effort.

The next question which naturally arises in this motor age is: "Should Junior have a car of his own?" Unless a boy is exceptionally mature for his age the experts say, "No!" There are a number of good reasons:

1. It tends to further weaken the control which parents have over a boy during this particularly difficult bronco age. It is one thing for a boy to have a license and occasionally drive the family car, and it is quite a different matter when a boy can go *when* he wants, *where* he wants, with *whom* he wants without having to hurdle any parental control barriers.

2. It often gives a boy a sense of smart-alecky superiority which gets him into trouble. He feels he can do about anything he wants with "his" car, including rodding, bumper-kissing, road racing, and fender-skimming.

3. A mid-teenager with his own car seldom has the judgment that

goes with ownership. He therefore goes to one of two extremes. Either he lets the brakes, lights, windshield wipers, and other equipment get dangerously out of repair or he goes to the other extreme and loads his car with expensive extras, including race-car carburetors, and then can't resist the temptation to try them out.

Because we have had a full generation of relative prosperity, some fathers have made the mistake of buying a car for a boy just to show off their own financial superiority. This makes it very difficult for other fathers whose sons feel they are being discriminated against. Nevertheless, the wise father will hold the line regardless of a neighbor's lack of wisdom.

Sometime during the late teenage period it may be justifiable to let a boy have a car of his own, but if this is done several factors may prove beneficial if kept in mind. First of all, a boy should not have his thrill of owning a car drowned by the over-indulgence of a loving but unthinking father. The preferred procedure is to start out with a safe, older model rather than smother the boy's sense of appreciation by suddenly presenting him with a fancy new souped-up foreign sports car or some gadget-glamorous domestic model. When the boy gets out on his own with a wife and a few kiddies, he may find himself completely spoiled with extravagant tastes he cannot afford. A boy needs to be psychologically conditioned for the battle of life, and many an over-indulgent father has lived to regret the flamboyant tastes he deliberately built into a weakling son.

This is also a good reason for having a boy pay at least half of the cost of a car before he is allowed to own one. Usually when this is the case, a boy will see the desirability

of riding the bus a few more years or is willing to go in for a cheaper, older model rather than wait until he can earn the \$2500 necessary to pay for his half of that expensive sports car he has been dreaming about.

Having dealt primarily with the troubles and problems of the free-wheeling 15-year-old, let us now conclude with the reminder that in-between problems there are a lot of pleasant, wonderful moments which reflect the shining possibilities of the man to be. Some of these possibilities will start to become permanent realities as our boy moves up to a new development level during age 16.

Melchizedek Priesthood

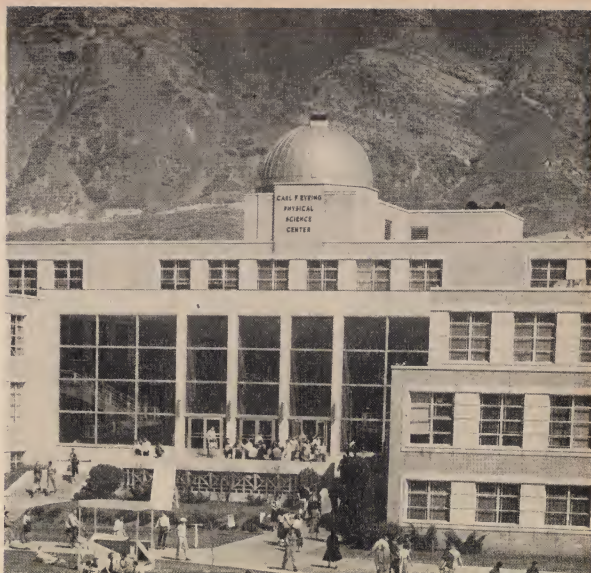
(Continued) to slide along without taking advantage of the opportunities presented to them and without receiving these necessary covenants that will bring them back into the presence of God as sons and daughters. Now that is our duty as men holding the priesthood: To teach them and make them understand the importance of this.

We will go to them as missionaries; we will labor with them; we will try to show them, we will try to convince them, we will try to persuade them to *go to the temple for their own salvation and for the salvation of their dead*; and when we have done that, we have done our duty. So I want to say that to all those who are engaged in the genealogical work in the stakes of Zion, that work of persuasion is assigned to you. We want you as men holding the priesthood, and the sisters laboring with you, to persuade, to teach, to do everything in your power by persuasion and by teaching the members of the Church to get them to the temple to do the thing that will bring them the fullness of the glory of God. (*The Utah Genealogical and Historical Magazine*, Vol. 30, pp. 1-4.)

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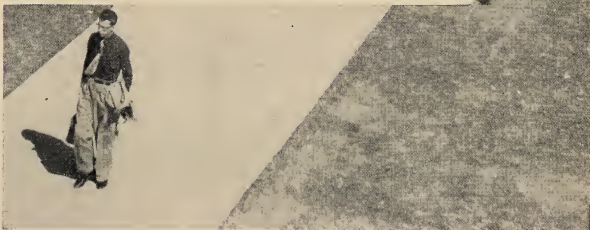
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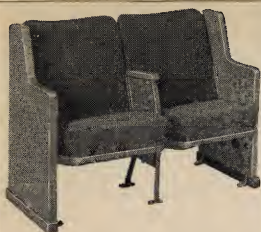
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An Organization for Juvenile Conservation

(Continued) is interested. In this way, when a girl becomes inactive or only partially active, the activity leaders of the MIA (dance, drama, music, speech, and sports) are assigned to invite the girl to participate in one or more of the activities, especially the one in which she has indicated her greatest interest. In each of the classes there is also an enlistment committee composed of the girls themselves whose duty it is to reach those not attending and try to interest them in the class, making them feel one of the group and that they are needed.

Many so-called delinquents have started on that path merely to get attention and to prove that they are superior in at least one thing, whether that thing be a legitimate activity or not. Usually girls, no matter how far afield their interests have gone, are still basically interested in building their own talents and personalities. Everyone wants to be liked and to be able to do things well. Therefore, when a path to achieve this is shown to the girls they are usually willing to take it. In the past year, the YWMIA reactivated over 1,500 girls who, while not delinquents, were, because of change in habits and friends, well on the road to becoming delinquent.

Dr. Langford at the National Council meeting decried the alarming lack of self-discipline and self-direction in young people. Judge Nathaniel Kaplan stated, "We must prepare our youngsters for parenthood or juvenile delinquency will increase. The tremendous breakdown of family life is a more serious problem than communism. We must educate our young people to be good parents. In high school we should teach obligations and responsibilities of marriage—the importance of the home. Although one out of four marriages ends in divorce now, many of the other three are not truly marriages, and we cannot expect normal, healthy young people to come from such home situations."

The YWMIA in its many courses of study prepares the girls for the right choice of a mate, for marriage, and for the responsibilities of motherhood. Courses of study include such intriguing titles as "Be the Girl of Your Dreams," "Some Day You

Will Marry," "Love, Marriage, and You." In other words, the LDS Church has already put in operation the very things that the experts on juvenile delinquency have stated should be done.

Of all of the reports given by the various organizations and civic groups, that of the YWMIA showed that the LDS Church most nearly met the needs as set forth in the day's talks and reports. At the conclusion of the report the chairman for the day's discussion said, "We had planned to have several religions present their suggestions, but after this excellent report we have decided to let this represent all of the religions in the world in presenting the religious help in the problem of juvenile delinquency!"

Truly, the world is coming to know of the great worth of the gospel which helps all of its members regardless of age to be better people, to develop their talents, their personalities, and their leadership abilities so that in the years to come they, in turn, may train others in the same way that they have been trained and may give joy to others through their talents.

In the matter of juvenile delinquency the approach is positive and is well expressed by the poem written by Joseph Malines:

"Better guide well the young than
reclaim them when old;
For the voice of true wisdom is
calling,
To rescue the fallen is good,
But 'tis best to prevent other people
from falling.
Better close up the source of tempta-
tion and crime
Than deliver from dungeon and gal-
ley.
Better put a strong fence 'round the
edge of the cliff
Than an ambulance down in the
valley."

The YWMIA was very proud to play such an important part in the National Council of Women's meetings and feels sure that the day will come when more organizations world-wide, both religious and civic, will look to this Church for suggestions on all phases of life. Dr. Grace Spofford, chairman of the music committee on the council, stated that the YWMIA always brought "the greatest energy, practicality, and spiritual force" to the

meetings. Throughout the world the LDS young people are showing by their lives the worth of the program, as are also their leaders who unselfishly devote hours of their time and give unstintingly of their talents and means to help others.

Yes, the Church of Jesus Christ of Latter-day Saints believes the place to stop juvenile delinquency is before it begins in the life of a young person and provided in its program is the means to do this. But a note of caution! Juvenile delinquency is increasing in the Church as well as out of it. Remember the gospel contains the answer to this serious problem only if adults are willing to accept and carry out successfully the responsibility of leading the young people and only if parents are willing to cooperate in seeing that they and their children attend their Church meetings and enjoy Church activities together. The best program in the world is valueless unless it comes in contact with people.

SNOWY DAYS

by Ethelyn M. Kincher

Out of the cold, hushed silver of the night,

The long white days now file across the land,

Like ice-clad ghosts of summertime and light,

Oblivious of dreams and their command,

They blanket with the white of chastity

The place where summer danced, and pitiless,

Destroy the passion and the pagentry

Of flaming hills in drab forgetfulness.

Then pulsing memory of vanished springs

When life was love and joy, untouched by pain,

Lights up my days, my heart is given wings

To seek another April-come-again.

No winter day will seem so long and cold

If hearts can reach to warmth they knew of old.

My car loves it...
the **BIG BONUS** in

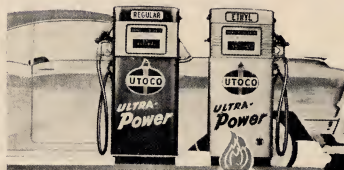
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"A soul in right health..."

Richard L. Evans

(Continued) "Looks like we're in for a long walk, doesn't it?"

Lace nodded, as he took the paper from his assistant's hand. Finding it correct, he handed it back and told Dave to repeat it to the other side so they would know it had been received correctly.

Lace smiled as he reflected on his scoutmaster's message. "Be careful, and use your head." Mr. Lind was not only his scoutmaster but also his wrestling coach at Center High, and he had said those same words to Lace during spring training. Lace had developed a few holds he wanted to try on someone a little heavier than he was. Mr. Lind told him that he should never wrestle out of his weight class but had finally given in to Lace's persistent arguments, and his last instructions before Lace began to wrestle were. "Be careful, and use your head." In the bout, Lace wrenched his back and was out for the season. Lace suspected then that Mr. Lind had lost some of his confidence in him, and the message seemed to confirm his suspicion.

With these thoughts running in his mind, Lace again scanned the surging river with his binoculars. The bridge was completely gone. Even when the water was normal again, the current would be too heavy to ford or use a raft on.

By this time the rest of the patrol had gathered around and had read the message. Lace faced his patrol, forcing a smile. "We've got a long walk ahead of us, fellows. The trail to the cars is shorter than the trail we've got, so the troop across the canyon will probably beat us to the ranch, even though they must drive thirty miles. The first thing we'd better do is see how much food we've got. Pile your lunches here on the grass."

Soon there was a sizable pile of sandwiches, oranges, apples, and chocolate bars. "Well, it looks as if we'll have something to eat, anyway," Lace said as he examined the pile. "Rant, you and Zack put all this stuff in your packs. We'll have to ration it, so let's keep it all together."

When the food was packed away, Lace spread his map on the grass, and the patrol gathered around. "You can see," he began, "that we've got about twenty miles to cover to



Last week we cited from Herbert Spencer this short sentence: "The preservation of health is a duty."¹ In other words, there is—on all of us—an obligation to keep free from contaminating and injurious substances and habits and influences that would impair the full and healthful functioning of the wondrous physical faculties which the Lord God has given. And in addition to physical health, including physical morality, which Spencer also referred to, there are health of spirit, and morality of mind—mental health, spiritual health—which must surely also be considered, along with full physical functioning. Hence the question from Carlyle, "Does not health mean harmony?"²—and then he added: "A healthy body is good; but a soul in right health,—it is the thing beyond all others to be prayed for; the blesseddest thing this earth receives of heaven. . . . A soul in right health."³ The fact is, there is a wholeness in man. He is of the mind and of the spirit as well as of the flesh, and nothing that affects one side of him fails to affect all others. And health isn't a matter merely of muscle, or of good digestion, or of strong back or biceps. Health is more than this; not less, if possible, but much more. And there is need for balance, for a man's nurturing all sides of himself. And this wholeness of health—if it is a wholeness—means happiness. "The ground-work of all happiness," said Leigh Hunt, "is health. Take care of this ground; . . ."⁴ Who could be said to have full health with brooding, with bad conduct, with bad conscience? There is no real health in unhappiness. And in this life there is no commandment, if we read rightly, that pertains to things merely material or merely spiritual, for mind and spirit and matter are so mutually affected, so closely associated. And neither young nor old would ever wisely indulge anything that would impair mental or spiritual or physical functioning, or be detrimental to health and happiness.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, December 14, 1958. Copyright 1958.

¹Herbert Spencer, *Education*.

²Thomas Carlyle, *Sir Walter Scott*.

³Leigh Hunt, *Realities of Imagination*.

LINCOLN MEMORIAL

by Jean Mergard

(Washington, D.C.)

From distant points and near, we come
Beyond the circling city's rush
To climb tall, terraced steps. A hush
Of dignity prevails; and from
The haloed head of him who sits
In silence eloquent as snow,
There comes a surging, innate glow
Of deep assurance. He transmits
Its strength to us; his words, still ringing

Down through the years can set men free.
And we, who scaled these heights to see
A statue, leave with hearts upwinging!

the ranch. We'll camp at Marsh Lake tonight, then make the rest of it tomorrow. Any questions?"

Almost immediately Pinky spoke up. "How are we going to camp without tents or sleeping bags?"

Pinky was one of the tenderfoot Scouts, and Lace had half expected the question. "I'll show you when we get to the lake," he said. With that, the patrol shouldered their packs to move down the trail.

It was nearly two before the patrol started, so they were all sweating in the afternoon heat by three. However, as they dropped down from timber line, they were among the pines, and the temperature became cooler. By four Lace could see that they would make the lake in plenty of time, so he slowed the pace. As the path led through a large patch of berries, the Scouts reached out to grab the ripe fruit. The farther they went down the canyon the thicker the berries became, until the patrol had almost come to a halt as each member stopped to feed on the sweet blue fruit. Lace glanced at his watch.

"Okay," he said, "let's keep moving or we'll never get to Marsh Lake. We've got a lot of work to do when we get there, so let's step on it."

The sun looked to be about a foot from the top of the western mountains when the patrol finally arrived at the lake. Although not acquainted with the area, Lace soon found what he was looking for. On the lake's southern tip was a series of ledges and low cliffs in which the wind and water had eroded shallow caves.

"We'll camp over there by the ledges," Lace said, pointing toward the southern tip of the lake.

"Wouldn't it be warmer down in the trees?"

"No. The stone will stay warm after the sun goes down, and later on we can build fires in front of those shallow caves and heat them so they will be warm tonight."

The patrol moved to the ledges. As soon as packs were dropped, Lace sent Dave and most of the patrol to gather firewood while he and Rant went to look for fresh water. They found a small spring close to the ledges where they were camped, and on the way back picked up wood for the fire. Dave and his wood detail struggled back one by one carrying armloads of dry wood.



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As soon as everyone was back in camp, Lacey emptied out the two packs containing the food and rationed out a sandwich and a half, an orange or apple to each member of the patrol.

Zack Tremble looked at his portion with a surprised eye. "Is this all we get?"

"It's all you get unless one of you is a magician who can pull fried chicken out of a hat," Lacey replied as he handed Dave his ration.

"But this isn't enough for a growing boy like me. What do you want to do, stunt my growth?" Zack continued.

"Well, if you want to, you can take the string off these sandwiches and make a hook out of something. You can try for trout in the lake."

Lacey's suggestion seemed to light a fire under the whole patrol. There was a scramble for the string that had tied several sandwich packages, and then the whole bunch of would-be fishermen started for the lake—everyone, that is, except Dave.

"Aren't you going to try for a fish dinner?" Lacey questioned, half smiling.

"Maybe later. There's something I want to show you first."

"Show me? Did you find a treasure chest when you were looking for wood?"

"I found something, but it wasn't a treasure chest," came Dave's deadpan reply.

Lacey could see that Dave was worried, and as he followed him away from the camp into the woods, he wondered what could have changed his assistant's jovial disposition to one of such unusual soberness.

Walking along without a word, Dave entered the woods with Lacey all but walking on his heels. Lacey was just about to tell Dave to cut the phony dramatics and tell him what he had found, when they came to a soft marshy place in a small clearing. Without a word, Dave knelt down at the edge of the bog and parted some tall grass with his hands.

Lacey stooped down and what he saw made his scalp prickle. A low whistle escaped his lips. Outlined in the soft loam was the track of a bear—a big bear. Lacey fitted both of his hands together. They didn't even cover the track.

(To be continued)

Mark E. Petersen

(Continued) formation committee, of the Indian affairs committee, an adviser to the Mutual Improvement Associations and the Relief Society, and is one of the advisers to the general music committee of the Church.

Mark and Emma Marr, and their family and friends, may well be grateful for their mutual interest in music—for his ward activities included directing the choir—and there he met and married the choir's accompanist, Emma Marr McDonald, who is still Mark's accompanist and one of the great blessings of his life. Emma Marr is a talented pianist, and plays the organ in Church and in their home, and with Mark keeps an active and discriminating interest in music.

Emma Marr McDonald was born in Sydney, Nova Scotia, but left there as a child. (The threads of life make some interesting patterns: Had Emma stayed in Nova Scotia she might have met Mark there as a missionary—but that eventful meeting came later in Salt Lake City.) Her father was a sea captain. Emma's mother, Sarah McDiarmid, whose people came from the Hebrides Islands, was an unusual woman of

rare mind and spirit and depth of understanding. A convert to the Church, she died only recently at the age of ninety-four, having been a welcome guest in the home of Mark and Emma Marr Petersen for many years of their married life.

When Mark married Emma Marr McDonald in the Salt Lake Temple, August 30, 1923, he found a wife of great worth, who has been to Mark a companion, counselor, and confidante with rare good judgment and common sense and discriminating frankness—the genuine kind of person who has encouraged him and supported him in all his work, and has been a choice mother to their two daughters, Marian Petersen and Peggy Petersen Stephens, the mother of their three grandchildren.

These, the foregoing, are historical facts; but even more important than these are his impressions on people personally—the people who work with him, the people who seek his counsel, the people who know him well. No one ever need hesitate to approach him on a personal problem. Within the limits of the hours of life, he is always available and willing and working.

Mark takes time to talk to people. But he is also aware of the limitations of time, and of the uses of it,

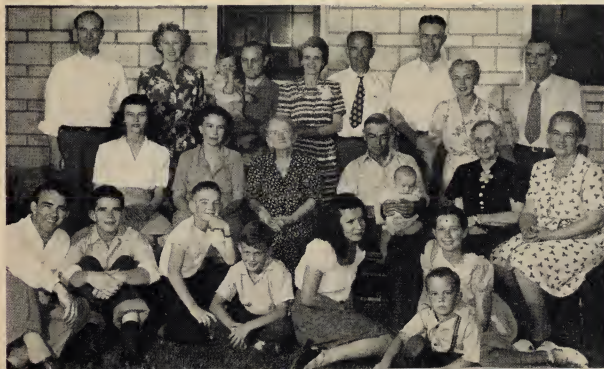
and doesn't like to prolong an interview beyond a profitable period—but neither does he cut off inquiry before he feels he has the facts and has given them fair consideration. He works out in the open, across the table with an earnest and honorable esteem for his fellow men. He doesn't dodge issues. He is equal to difficult situations, in all kinds of company, and moves into whatever assignment or problem there is before him, ably and incisively, and, having done so, then takes on the next task.

His biography has not been written, not before—nor yet—in any adequate way—partly because he shuns publicity sincerely, and grudgingly gives facts concerning himself.

He has a gracious manner, a warm and sincere smile, a handsome, manly bearing, a tremendous energy, and a deep loyalty and devotion to family, to friends, to his associates in service, to country, to the Church, to the gospel of Jesus Christ, and to the Lord and Master of mankind for whom he carries the weight of being ordained a special witness, and to whom he offers all that he has and all that he is, in a most earnest and effective service, and with an abiding, solid, and settled faith.



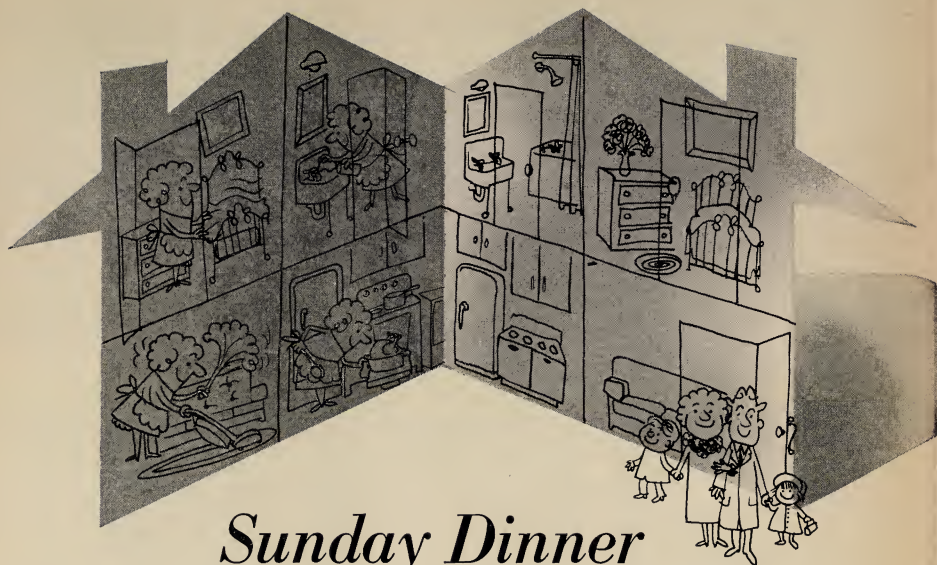
Elder Petersen as a member of the Liberty Stake Presidency, January 1936 with President J. Percy Goddard (center), and Elder Fred M. Michelsen.



The Christian Petersen family (left) about 1948. Mark and his wife, Emma, are third and second from right on the back row. Sarah M. McDonald, Emma's mother, is second from right, center row.

Brother Petersen and his dog, Goldie.





Sunday Dinner all ready Saturday

Are you one who has said more than once, "I don't care, my family is all home together on Sunday and I'm going to continue to cook a great big dinner." What does that "I don't care," mean? Does it mean you don't care what our Heavenly Father has said about keeping the Sabbath day holy, that you don't care if you work hard all day in the preparation of the dinner? Does it mean that you don't care about missing your meetings, that you don't care what kind of example you set your children?

I know a woman who, each Sunday, would stand at her front kitchen window condemning her neighbors for gardening every Sunday in the summer and for going skiing every Sunday in the winter, never thinking what she was doing herself by baking pies and cookies to add to a big Sunday dinner. Aren't we funny at times? Why not try to keep this commandment better by preparing the Sunday dinner on Saturday leaving only a minimum to do on the Sabbath? This can be done, but it takes planning ahead. I don't mean for you to do what one woman does. She lights her oven Sunday morning and puts in an oven roast, and her boys know that when they are

hungry they just need to slice themselves some meat and put it on bread and eat. We as a family can all sit down together to a lovely nourishing well-balanced dinner. Often, even the table may be set on Saturday reminding every member of the family that Sunday is a different kind of day and to prepare for it. We can have a delicious family dinner with a minimum of Sunday work.

Try some of the following menus, and rest on the Sabbath.

MENU #1

Grapefruit cocktail	Dressed steak	Gravy
	Little potatoes in their jackets	
	Frozen peas	
Flamingo salad	Whipped cream cake	

The cocktail, steak, salad, and cake can all be prepared Saturday. All that is left for Sunday is for the meat to be heated through, the gravy made, the vegetables cooked, and the cake frosted with whipped cream.

Today's Family,
Florence B. Pinnock, Editor

Grapefruit Cocktail

1 cup canned grapefruit, drained
 1 cup sugar
 ½ cup water
 1 tablesp. lemon juice
 ginger ale

Boil the sugar and water for 5 minutes to make a syrup. Cool. Whip the grapefruit with a beater, add the syrup and lemon juice. Freeze. When ready to serve pour ginger ale over each serving. Serves six.

Dressed Steak

1 pound of round steak cut about 1 in. thick
 4 cups of sage dressing
 flour, salt, and pepper

Place the dressing on the steak and fold the steak over to form an oblong. Sew it with white thread. Roll, in seasoned flour, brown all around in fat add 2 cups of water and simmer for about 1½ hours or until tender. Add water if needed. Place in refrigerator until about ½ hour before serving and heat. Use the liquid to make the gravy.

Flamingo Salad

1 pkg. orange jello
 1 cup boiling water
 1 cup grated carrots
 1 cup grated pineapple, drained
 ½ cup pineapple juice

Dissolve the jello in the boiling water, add the pineapple juice, cool, add the carrots and pineapple, and pour into individual molds to set. Unmold on lettuce.

You've never tasted anything so wonderfully different!



Tuna-Chip Casserole

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Why don't *you* — tonight — discover what a delightful dinner TUNA-CHIP CASSEROLE can be?

TUNA-CHIP CASSEROLE

(Makes 6 servings)

2 cups coarsely crushed Clover Club Potato Chips	½ teaspoon Worcestershire Sauce
¾ cup undiluted Morning Milk	1 tablespoon finely minced onion
¼ cup lemon juice	2 cups (2 7-ounce cans) well-drained chunk tuna
½ cup mayonnaise	2 chopped hard-cooked eggs
½ teaspoon salt	½ cup finely diced celery
Pepper to taste	2 tablespoons pimiento

Place one cup of crushed Clover Club Potato Chips in the bottom of a buttered 1½ quart casserole. Blend together Morning Milk, lemon juice, mayonnaise and seasonings. Add onion, tuna, eggs, celery and pimiento to mayonnaise mixture. Pour into casserole. Top with remaining potato chips. Garnish with egg and pimiento strips. Bake in moderate oven (350° F.) 35 to 40 minutes. Serve at once.



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MENU #2

Oven fried chicken

Scalloped potatoes Spiced beets
Boysenberry salad
Chocolate mint

The chicken may be prepared for the oven Saturday and placed in the refrigerator until one hour before dinner is to be served Sunday. Prepare the scalloped potatoes ready for the oven Saturday and keep in refrigerator and place in the oven with the chicken Sunday. Cook the beets Saturday, cool and slice and place in a dish in refrigerator with a little spiced (cinnamon and clove) lemon juice, heat before serving.

The boysenberry salad and the chocolate mint may be prepared in their entirety Saturday.

Boysenberry Salad

1 pkg. black cherry jello
1 can boysenberries—drained
1½ cups boysenberry juice and water
1 cup finely chopped celery

Heat the boysenberry juice and water. Add the jello and stir until it is dissolved. Add the boysenberries and celery. Put into individual molds and set in refrigerator. Serve on salad greens.

Chocolate Mint

Crumble one tall can of thin chocolate wafers and line two freezing trays with half the crumbs. Then whip 1 pint of cream until it is stiff. Crush ½ lb. of chocolate candy mints or chocolate mint bars. Fold crushed mints into the whipped cream. Spoon into trays and top with the remaining crumbs. Freeze. Will serve 10-12 people.

MENU #3

Pot roast

Mashed potatoes and gravy

Baked squash

Frozen or canned string beans

Green salad with blue cheese dressing
Sherbet

Easy Pot Roast

Place a pot roast in a roaster on the bottom of the pan. Sprinkle

with salt and pepper and pour over a little cooking oil. Cover tightly and place in a 300° oven, depending on size of roast it will take between 2 to 3 hours to cook.

Peel potatoes; cover with salted boiling water; put lid on pan and place in oven with the meat for the last hour of its roasting. Prepare the squash and place in shallow pan to bake for about 1 hour with the potatoes and meat. Prepare the sherbet and greens for the salad and the blue cheese dressing Saturday.

Blue Cheese Dressing

½ cup mayonnaise
½ tablesp. finely chopped onions
pinch of garlic powder
2 tablesp. chopped parsley
2 tablesp. vinegar
½ tablesp. lemon juice
salt and pepper
½ cup cultured sour cream
3 oz. blue cheese, crumbled

Combine all ingredients well and blend in blue cheese. Toss with greens just before serving. You will find it is delicious. It will make your dinner.

MENU #4

Halibut casserole

Baked potatoes with parsley
Sour cream Corn niblets
Grapefruit and avocado salad
Hot apple pie with cheese.

The halibut casserole and apple pie may be prepared on Saturday. Also why not wash and grease the potatoes all ready to put in the oven Sunday one hour before dinner.

Halibut Casserole

2½ lbs. halibut (tie in a thin cloth and simmer in salted water about 1½ hours; cool in water—remove and flake.)

Make a medium white sauce with

1 qt. milk
1 sq. butter
2 tablesp. chopped pimiento
2 tablesp. chopped onion
½ cup flour

Place flaked halibut mixed with the white sauce in a buttered casserole. Cover with 1 cup grated cheese and a sprinkling of buttered bread crumbs. Set in refrigerator and Sunday bake at 400° for about 20 minutes.

Do you find yourself staying home from Sacramento meeting to prepare refreshments for a study group? Consider these suggestions. They can be prepared entirely Saturday ready to take from the shelf and refrigerator Sunday evening after church.

I

Frozen fruit salad (see January Era)
Date bread or cheese rolls
Salted nuts

II

Apple and celery salad
(see January Era)
Sausage rolls Hot punch

III

Tomato aspic with shrimp
(see January Era)
Toasted English muffins
Mild hot chocolate or milk postum

IV

Pecan waffles a la mode

Make a good plain waffle batter and sprinkle with pecans before baking. Cook waffles Saturday; heat in toaster just before serving Sunday. Serve topped with ice cream.

Sausage Rolls

(May be made Saturday and baked and served cold Sunday, or made Saturday, stored in refrigerator, and baked just before serving Sunday.)

Make a pastry (not very rich) roll out to about ¼ in. thickness, cut into 3 in. squares. Mix a good grade bulk sausage 1 lb. with ½ cup flour. Form into small rolls about finger size. Place one on each square of pastry, fold all sides to middle and seal. Place on cookie sheet and bake at 325° until nicely browned.



Bride's Corner

Basic Secrets

You are back from your honeymoon and in your own little kitchen, be it just a closet or a most modern touch-button dream. Why the tears? Breakfast is supposed to be such a simple meal and there you are not prepared. No eggs, no fruit juice, and the milkman is late. What is that priceless thing called forethought? It's worth its weight in unfrilled emotions. Of course, feeding that man takes planning ahead, not just in your head but on paper, too.

Let's set up a few rules:

1st—Every day's meals should contain the 4 basic essential foods.

1. Dairy Foods—milk, cheese, ice cream, butter, etc. At least 2 or 3 glasses of milk or its equivalent a day.

2. Meat Group—meat, fish, poultry, eggs—with dry beans, peas, nuts as alternates. Two or more servings a day.

3. Vegetables and Fruits—include dark green or yellow vegetables, citrus fruits, or tomatoes.

4. Breads and Cereals—enriched or whole grain. Four or more servings a day.

2nd—Take a pencil and notebook in hand and plan the week's menus. Remember to include the 4 basic foods and also keep in mind a good balance and variety of texture and color of foods. Creamed tuna, mashed potatoes, and stewed celery makes an unpalatable, soft mass of food. Be an artist. We eat with all our senses. Make each menu a masterpiece of color, texture, and taste. No matter how well you plan, emergencies will arise. We will

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Tuna Pizza

$\frac{3}{4}$ cup warm water
(not hot—105 to 115°)
1 pkg. Fleischmann's Active Dry Yeast
 $2\frac{1}{2}$ cups Bisquick
 $\frac{1}{2}$ cup chopped onion
2 cups tomato sauce
8-oz. can mushrooms, sliced and sautéed
in Blue Bonnet Margarine or butter
 $\frac{6}{8}$ -oz. can Star-Kist Tuna,
drained and flaked
salt and pepper to taste
 $2\frac{1}{2}$ cups grated Cheddar cheese, oregano
*9-oz. family size can may be used if desired
Dissolve yeast in warm water. Add biscuit mix; beat vigorously. Turn dough onto surface well dusted with biscuit mix. Knead until smooth, about 20 times. Divide dough into 4 parts. Roll each part paper-thin into a circle, about

10 inches in diameter. Place on ungreased baking sheets or in shallow pie pans. Press to make edge of circle slightly thick.

To make filling: Mix onion, tomato sauce, mushrooms, tuna, salt, pepper; spread on dough. Sprinkle grated cheese over all. Sprinkle with oregano to desired taste. Heat oven to 425° (hot). Bake 15 to 20 min., until crust is brown and filling hot and bubbly. Serve immediately.



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spend one of these articles discussing pantry shelf meals.

3rd—Make out the shopping list, check prices, learn good brands, know true values.

4th—Have a good standard cookbook on hand. *Better Homes and Gardens* is one of the best. Learn to follow directions. Never think that if $\frac{1}{2}$ cup of butter makes a good cake 1 cup of butter will make an extra good one—it won't. Study the

recipes so you will realize all food does not take the same amount of time to cook. If your meals are to be appetizing and everything ready at the same time, it will take a written schedule, at least until you are very sure of yourself and really experienced. Serving meals on time is a gift you can learn.

5th—Go to your mother-in-law for the recipes of some of your husband's favorite dishes.

6th—Cook simple dishes at first so your success will be assured.

7th—Serve each meal in the daintiest, prettiest, happiest way possible. Use your imagination in setting the table and arranging the food. We eat with our eyes as well as our taste.

8th—A note to new husbands.—Compliment your bride often on her cooking. That is her pay, and she will continue to work harder to merit this praise.

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Aunt Jody

(Continued) fortunate than herself and paid the way for many others who were struggling to get to Utah.

She brought with her from England many of her household belongings, two servants, a gardener, a fine blooded mare which she liked to ride, and also a buggy and a team. She sold the buggy and, among other equipment which she bought for the westward journey, she obtained four wagons to carry her possessions and her servants over the long wilderness road to the mountains.

Her travels on the plains belong to a biography which should be written of her: Indian troubles and perilous times, hair-raising in their nature to anyone who had been accustomed to peaceful England. Riding in the covered wagon, jolting slowly over the winding road, did not agree with Catherine Corlett, and she used to ride her blooded mare in the glorious wide-openness of the plains, sometimes venturing far ahead of the company.

One night when the pet mare was tied to the wagon in which they were sleeping, a furious thunderstorm burst over them, "and all at once their wagon gave a tremendous lunge. The children were very much alarmed, but Grandmother told them that God could protect them in the storm as well as in the sunshine. In the morning they found the mare dead by the wagon, having been killed by the lightning. Grandmother felt that it was all for the best and acknowledged the hand of the Lord in it, as a way of saving her from the danger she might have met in her habit of riding on alone ahead of the company, and meeting hostile Indians. Until a few years ago, we had the sidesaddle Grandmother used in riding across the plains."

During the rest of the journey Catherine Corlett had to ride in the stuffy and tiresome wagon or walk alongside. "They reached Salt Lake in the spring of 1851," still having fifty-six head of livestock, and a goodly part of the wealth which she had when she left Manchester, in the old country. Let no one imagine, however, that a generous soul like Catherine Corlett would retain her riches very long with poverty and want, on every side.

It seems that Joseph Chatterley met the Corletts in Salt Lake City and his son John took charge of their livestock. They left at once for Parowan. "In that same year, November 11, 1851, a company of emigrants, the Corletts among them, left Parowan and came down to settle Cedar City."

In the following winter Joseph Chatterley and his wife made the long trip by team to Salt Lake City, to report the progress of the iron mines which he had received a call to develop for the Church, and they were accompanied by Catherine Corlett who became a second wife to Joseph Chatterley on the 21st of February, 1852, the ceremony being performed by President Brigham Young.

Whatever the charm of the prospect facing the second Mrs. Chatterley, as she made the long, laborious trip back through the wilderness stretches to Southern Utah, those charms were supplied by and wrapped up in her uncompromising testimony of the truth. It was for that only, that she had left her life of luxury, and sacrificed her social standing to travel a quarter of the way around the world to spend the rest of her days in privation and hardship. She gave to the poor; she gave to the Church; she took stock in the iron mines because the Church was trying to develop them for the good of the country. She had to part with her gardener and her two servants. She parted with anything and everything of which she found her neighbors and friends in need.

"The family endured the privations of pioneer life, and though they had been used to wealth and comfort in their native land, they were contented and never wanted to return. Grandmother brought some furniture from the old country. I have a mirror which she brought and



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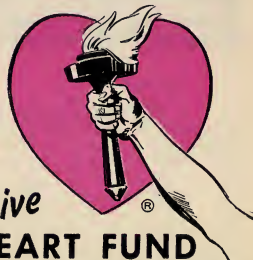
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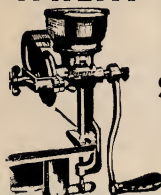
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gave to my mother. We also have a silver tea pot and a machine for fluting ruffles, which she used to have.

Having, by her generous gifts initiated herself into the equal brotherhood of poverty on every side, she took her few remaining linen sheets and table covers she had brought from Manchester, and drew out the warp to be used as thread in sewing on buttons and patches and meeting other necessities where thread was a minus quantity. Faithful to the light of truth which had burst forth into the darkness of her former world, she had stepped down deliberately and cheerfully in three years from wealth to want. Her parents had disowned her; lifelong friends had turned away; but she never once looked back nor faltered in her fixed purpose.

In 1853, when it was known to Joseph and Catherine Corlett Chatterley that she was again to be a mother, he expressed two wishes of endearment for the new baby, first: if it were a boy, it should be called Joseph, for him; second: that it be given a treasured copy of the Book of Mormon, which he had bought in England, an early edition without chapters or paragraphs. On September third, he was accidentally shot and killed, just seven days before the expected baby was born.

The baby was a girl, and with respect to her dead father's wishes, she was given the name, Josephine. She was also given her mother's name, Catherine, and began her strenuous career in the world as Josephine Catherine Chatterley, the one and only combination of Clark and Chatterley, an unsuspecting little beginner without a father, and soon also to be without a mother, and destined to a most unusual career to bless and save the lives of many and leave her memory enshrined in their grateful hearts.

Before getting lost in events subsequent to this time, a farewell glance should be given to the carpenter-blacksmith-wheelwright, and man of general skill and efficiency, Joseph Chatterley, a true man, a faithful friend, and uncompromising Latter-day Saint. In the records of Cedar City, his death is called a serious loss to the country. "His last resting place marks the first place that was upturned for burial of the dead in Cedar City." Passing

years tend to minimize the importance and dim the reality of worthy souls who have passed on, but to us who knew Aunt Jody we cherish reverence for her father whom we have never seen.

And of her mother, whom we have never seen, we think with kindness and admiration. Besides all the other good service that she and Joseph Chatterley gave to the world and their fellow beings, they gave Aunt Jody, which of itself should entitle them to a place of exaltation in the great world to come. Catherine Corlett Chatterley died on the 19th of November, 1856, and was buried in the Cedar City cemetery.

The Gift of Translation

(Continued) failure. But there is a kind of spiritual alchemy where we may be guaranteed an outstanding success. For if we desire it sincerely enough and work vigorously with the right attitude, we can gain the ability to translate our every experience into some good.

In his story of *The Great Stone Face*, Nathaniel Hawthorne tells of a young boy who daily looked up to and admired the noble features and kindly characteristics of a natural stone image on the mountainside, and every day he became more and more like the image which he admired, not only in personality traits but in actual physical characteristics. This young man had the power to translate for his own good the worthwhile personality factors and character qualities which he identified and admired in the image on the mountainside. These he made negotiable for others through his own life.

Lincoln did the same thing. His earliest years were spent reading good books. The most important of these was the Bible, which could always thereafter be identified as a part of the character of Lincoln. One of the other sources of his strength came from a book written about the life of George Washington. Lincoln adapted attributes from Washington, as Hawthorne's Ernest did from the Great Stone face, and as we can do from everything around us.

The Bible records that the mantle of Elijah fell upon Elisha. The

mantle of Joseph Smith fell upon Brigham Young. It is our responsibility to see to it that the mantle of leadership falls upon us. The Lord will give us the power of great leadership if we will only make ourselves available to the great lessons by which we are surrounded.

An important part of our qualification is to develop and use this gift and power of translation. With every experience and every idea we ought to say: How will this help me in the work of the Lord? How can I use this to help my faith and my attitude? How can I use the principles of successful teaching and good public relations and business success to save souls? A worthwhile Church leader is responsible to see that every member under his charge qualifies for the celestial kingdom. That will challenge our gift of translation to its greatest productivity.

LIBRARIAN

by Hazel Loomis

She was my journey's end—
Oasis green—my quiet pool,
I sought her out again and yet again.
She led me to the eye of truth—the
water's cool.

Her staff, I knew, the iron rod had
been,

Nor did she falter on the climb.

Her fellow travelers were the humble
men—

Elite and wise ones of her time.

Not contraband the goods she
sought—

But frankincense and purest gold—
And myrrh, from off the mountain-
top,

She garnered from their ancient
fold;

And brought them to the plain
Where all might come and see and
learn.

It took no soap box to proclaim her
zeal,

But from the book she pointed to
the page;

The banquet set—the meat—the
meal—

Was opened to my gaze!

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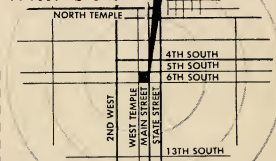
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These Times

(Continued)

7. New Mexico	69	(2 institutions)
8. Arizona	59	(2 institutions)
9. Montana	2	(1 institution)
10. Idaho	0	
11. Nevada	0	

Where do the people come from that go on for a doctor's degree? What, in other words, is the baccalaureate origin of doctorates in the United States?

There are about 2,000 colleges and universities in the US. Most of the bachelors who go on, come, however, from about 1,100 of the 2,000. More significantly, nearly three-fourths (74 percent of all the doctorates conferred, 1936-1956, were conferred on graduates (baccalaureate) of only 95 campuses. In other words, less than five percent of the colleges in America (95) produce the bachelor's degrees that in turn become 74 percent of all doctorates conferred. The other 95 percent of the nation's campuses stimulate only 26 percent of the doctorates, as found by this study.

The number one campus for baccalaureate origin of doctorates is the University of California at Berkeley, 2,318 in the 21 years. In the same period Berkeley conferred 3,618 doctorates, showing its attraction for graduate students who earn bachelor's degrees elsewhere. The UCLA campus ranked thirteenth in the nation with 1,021. UCLA, it will be remembered, conferred 1,069 Ph.D.'s in the same period. Second to Berkeley was City College of New York (2,044), third was Illinois (1,818), followed by Chicago (1,800), Wisconsin (1,693), and Harvard (1,653). Little Oberlin, with 665, stood in twenty-fifth place, ahead of Princeton, Iowa State, Missouri, and many larger schools—a remarkable record.

Utah's record in this field is also quite phenomenal. Some 1,260 persons who received a bachelor's degree from a Utah school, went on for a Ph.D. in those years. California has about 12 times Utah's population, but its institutions produced less than five times as many. Utah's schools outstripped in quantity every other western state but the highly more populous states of California and Washington as shown in the following table:

Baccalaureate Origin of Doctorates, 1936-56, by States¹

1. California	6,233
2. Washington	1,593
3. Utah	1,260
4. Colorado	1,161
5. Oregon	997
6. Montana	380
7. Idaho	276
8. Arizona	274
9. New Mexico	207
10. Wyoming	128
11. Nevada	51

Of Utah's 1,260, 1,256 or all but four came from either the University of Utah, Utah State University of Agriculture and Applied Science, or Brigham Young University. The other four came from the other baccalaureate institutions of the state.

The University of Utah ranked, nationally, 34th in baccalaureate origin of doctorates, ahead of Syracuse, Michigan State, Cal. Tech., Johns Hopkins, Brown, and many other prominent schools. Some 525 graduates with bachelor's degrees from the University of Utah went on for a Ph.D. somewhere in the United States, 1936-1956. Other "U" graduates still go outside the United States for doctorates. Among them, for example, is Dr. Lowell L. Bennion of the LDS Institute of Religion in Salt Lake City, who won his degree at the University of Strasbourg.

Utah State University ranked forty-fourth in the nation, with 370 of its graduates earning doctorates

¹Source: *Doctorate Production in United States Universities 1936-1956*, Table 7, pp. 58-59 (Washington D.C., 1958).

ANNIVERSARY

by R. H. Grenville

So subtle is the step of Time

We scarcely heard the passing years,

Save when joy rang a sudden chime,

Or sorrow paused to wipe its tears.

Amazed, we scan the calendar

And marvel at the truth discerned.

It seems incredible how far

Time traveled while our hearts were turned.

in the US. Brigham Young University ranked forty-ninth in the nation, with 361. For Utah to place three institutions in thirty-fourth, forty-fourth, and forty-ninth places in the top 95 American institutions that, out of 1,100, produced 74 percent of the baccalaureate origins of American doctorates, is, to say the least, phenomenal.

Sixteen institutions in the 11 western states are numbered in the 95 American institutions which, statistically, account for originating 74 percent of all American doctorates. They are, with their national ranking among the 95, the following:

National Ranking	Bachelor's—now— Ph.D.'s Produced ²
1. University of Calif. (Berkeley) ..	2,318
13. UCLA	1,021
15. University of Washington, Seattle	916
21. Stanford	727
34. University of Utah	525
38. Calif. Inst. of Tech.	478
42. University of Colorado	384
44. Utah State Univ. of A.&A.S.	370
49. Brigham Young University	361
56. University of Southern Calif.	338
68. Washington St. College	289
69. Oregon State College (Corvallis) ..	281
77. University of Denver	255
81. Reed College, Portland, Oregon ..	239
88. University of Oregon (Eugene) ..	222
91. University of Idaho	216

If by 1956, Utah's institutions of higher education had contributed 1,500 persons who now hold the Ph.D. and who are serving throughout the world; if Utah, between 1936 and 1956, could at the University of Utah, Utah State, BYU, and its other baccalaureate institutions, provide the training and stimulus for 1,260 of its bachelor-degree people to pursue and win the doctorate, it is hopeful to predict that the same institutions of higher education should flourish in the years ahead. Certainly it would appear that Utah's institutions have done much to develop the nation's intellectual resources. It is to be hoped that the next twenty years will record achievements as brilliant. A free state's investment in higher education is an investment in more than national security. It is an investment in the untrammelled search for truth. This search—the search for truth by whatever honorable means—is the most important quest of free men in these times.

²Source: *Doctorate Production in United States Universities 1936-1956*, Table 10, pp. 70-71, (Washington D.C., 1958).

Sitters with Service

(Continued) some little storybooks of your own. When the child tires of active play, you can read to him from your books.

When taking the kit along on the baby-sitting job, do not open it until the parents have gone. Make it seem like something very mysterious, and the biggest "mamma-baby" will forget to have a tantrum because Mamma has gone and left him. Children forget to be naughty or difficult if you take the things out of the kit one at a time, and let them play with each thing removed until they tire of it before taking out something else. String the surprises along to last out the duration of the mother's absence.


Never give the child one of the toys to keep no matter how valueless it is. Let the kit be known as your baby sitter's surprise kit, and if you are called back to that home again, which no doubt you will be, the child will look forward to your coming.

Of course the things in the kit will wear out rapidly. When they do, throw them away instead of giving them to the children. Then replace them with other things. There are so many little things that can go into the kits. Keep them in good condition and make them more inviting by changing the contents often. They will pay off an hundred-fold in the ease which the most difficult child can be handled and in many more calls for work.

This job of baby sitting requires something more than a reliable person who is good to the children and cares for their needs. It needs someone interested enough in the happiness of the child to spend a little time in forethought and preparation. The more happiness the baby sitter brings to her little charges the bigger her rewards, not only in money but also in satisfaction of a job well done.

The gospel is simple, it is plain. There is no mystery throughout the whole plan of salvation, only to those who do not understand.

—Brigham Young



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The Last Word

The way taxes are today it is useless to marry for anything else but love.

—

Early civilizations might not impress us so much if history had recorded their popular songs.

There is an inward state of the heart which makes truth credible the moment it is stated. It is credible to some men because of what they are. Love is credible to a loving heart; purity is credible to a pure mind; life is credible to a spirit in which life beats strongly—it is incredible to other men.

—F. W. Robertson

Mother of a small boy to psychiatrist: "Well, I don't know whether or not he feels insecure, but everybody else in the neighborhood certainly does."

—Tracks

Overheard by a six-year-old's father as he asked Mother, "Mummy, why don't you get married?"
"I am married, dear; I married your father."
"But you can't marry someone in your own family!"



A small boy's examination paper contained the following definition: "The equator is a menagerie lion running around the earth's middle."

—Roy A. Brennie

Worth While

A charming young lady named Lyle
Wore a happy and permanent smile.
When asked if she ever
Scowled, she replied, "Never!
I like to be always in style."

—Alfred I. Tooke

Very simple ideas lie within the reach only of complex minds.

—Remy De Gourmont

Talk to a man about himself and he will listen for hours.

—Benjamin Disraeli

"What did Mama's little boy learn in school today?"
"I learned two of the kids not to call me 'Mama's little boy.'"

Contrary to accepted opinion, love is not blind—it can always see the difference between a jalopy and a 12-cylinder convertible.

A minor operation is one performed on someone else.

Don't worry about your station in life. Someone will tell you where to get off.

Experience is a wonderful thing. It enables you to recognize a mistake when you make it again.

A neck is something if you don't stick it out you won't get in trouble up to.

When little nibblers get that
"hollow feeling"...



fill 'em up
the
wholesome
way!



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What about me?



With the passing years, changes come quickly. There may be new additions to your family — like Stevie. Perhaps you've just bought a new house . . . or Dad has a promotion.

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